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SPECIAL
CLIFTON
CONFERENCE
NUMBER

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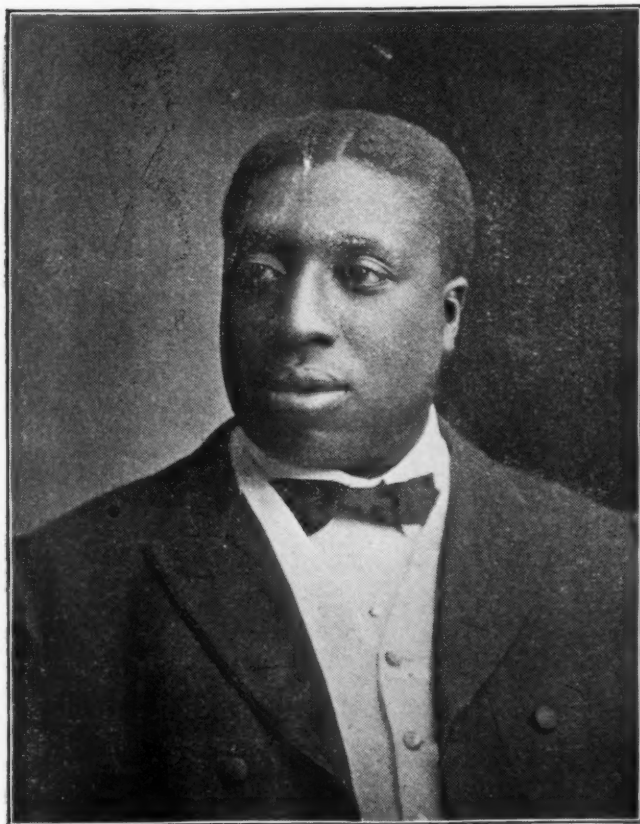
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of Massachusetts.



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Register of the Treasury, Washington, D. C.



Jas. S. Sherman

Candidate for Vice-President.



James A. Hays

Candidate for President.

ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1905, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

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Editorial Department

THE CLIFTON CONFERENCE.

At the magnificently situated home of Mr. W. N. Hartshorne, chairman of the Executive Committee of the International Sunday School Association, the fifth Clifton Conference was held on August 18, 19 and 20th last. The members represented both the white and colored races, and numbered more than seventy men representative among the American nation for their interest in the solution of the Negro question in the South. Rev. John E. White, D. D., pastor of the Second Baptist Church of Atlanta, Ga., was elected chairman of the Conference. Mr. White, although a southerner, is an enthusiastic believer in the alliance of the best elements among both races in order to maintain law and order, and to advance prosperity in the South.

It is to Mr. Hartshorne's credit to have suggested one of the most liberal and far reaching plans to bring together in one great Christian fraternity, the white and the black men of the North and the South.

The programme of the conference embraced three phases of research:

1. The discovery of the mental moral and religious condition of the

Negro; how this condition has been reached; its practical effect upon daily life.

2. The discovery of the practicability for the International Sunday school association to furnish instructors to institutions of higher education with a view of equipping students for the task of conducting Sunday schools after they have embarked upon life in whatever capacity that might be.

3. The discovery of the opinion of the faculty of the above mentioned educational institutions regarding this plan, and their attitude towards co-operation to its success.

It is significant that the Conference unanimously agreed upon all essential considerations. Thus it was concluded that the greatest need of the Negro at present is the cultivation of higher moral motives and standards; that it is the young in school and home and church who are most amenable to beneficial influence; that the Bible is most effective in cultivating a higher morality; and that the work of regeneration and uplifting can be done most effectively through the medium of Sunday schools.

A committee of nine was appointed by the conference to carry out its resolutions. Dr. White was nominated chairman.

More than one-third of the assembled men were Negroes. Among them were representatives of thirty-four educational institutions in the South, located in seventeen states, and in the District of Columbia. As Dr. John E. White declared: "In the conference was assembled more intelligence and experience on the question of the Negro and his progress, than was ever gathered in one place in this country." The many localities and sections represented at Clifton gave the work a national scope; that it was considered of great importance is well proven by such words as those of President W. P. Thirkield of Howard University and Bishop George O. Clinton, who expressed their great confidence in the result of Mr. Hartshorne's pursuit.

Four speakers, two white and two Negro, discussed each of the four general topics which were presented for consideration: The Negro in slavery days. The Negro as a free man—The present condition of the Negro in his moral, mental, religious and secular life—The present needs of the Negro. The committee of nine above referred to, was appointed to guide the future work toward the main purpose of the conference, which was formulated after consideration of the discussion of these topics.

It is of great importance that at this period, when emphasis seems to be placed on the material and industrial side of the Negro's education alone, attention was called to the greater need of moral and religious and ethical training. In this lies the success of the conference. The noble promoter, Mr. W. N. Hartshorn, has truly proved himself what Rev. T. Wellington Henderson, pastor of Charles street church, Boston, enthusiastically has named him: one of the truest friends the race has had since the days of Charles Sumner.

With development of Sunday school the Negro, who is naturally susceptible and easily impressed by religious methods, a great step seems to be taken towards amelioration of the Negro race, and towards a clear understanding about and future solution of the American problem.

THE NEGRO SHALL BE LOYAL.

Will the Negro vote the Democratic ticket?

Never!

The Negro cannot afford to be a democrat!

The Negro in the South can't vote. Those few who are qualified know better than to follow men who are proud of killing them, shooting them, crowding them out of their homes, herding them together in separate cars and separate schools as so much vermin.

But the "Peerless one" endeavors to cater to the disgruntled Negro of the North. What magnificent example of political clowning, this! Does Mr. Bryan really expect to get one vote of the Northern Negro? He must forget that in the North the Negro has not been systematically denied education. He must forget that the Northern Negro is alive to the aspects of the situation and smart enough not to let himself be used as a dummy to elevate the democratic party into power without therefrom deriving benefit for his race. Aye, there's the rub. Nothing can be expected from the democratic party in favor of the Negro! No legislation, no measures economic, industrial, social or educational!

And does not Mr. Bryan know that the South will sharply watch him in his dealings with the Northern Negro to persuade his allegiance to the democratic cause? If he does not know, the Negro does!

The Negro has read and understood what leading democratic organs have had to say to Mr. Bryan on this question. The "Charleston News and Courier" has flung these questions in the "Peerless One's" teeth: "Would Mr. Bryan, if elected, attempt any interference with Negro Suffrage conditions in the South?"

"Would he make any effort to restore the Negro soldiers discharged after the Brownsville incident?"

"Would he appoint Negroes to official places in the federal service?"

"Can the 'Peerless One' jeopardize the support of the Solid South?"

NOT MUCH!

The result is that the Northern Negro has no other reason for voting the Democratic ticket but spite, miserable, low-down spite; the animal sense of retaliation inspired by the actions of President Roosevelt in the Brownsville incident, etc. Is this sufficient? Does this warrant desertion from the rank and file of the Republican party? The party that has ever stood for the benefit of the Negro race?

Does the Negro, voting for the Democratic ticket, want to submit himself to leaders that have denounced him in the vilest language? That consider him useless, worthless, more vile than a dog?

The Negro must know at heart that the leaders of the Democratic party do not wish his association in politics but only hope to use him, without prospect of benefiting him.

Is it necessary for the Negro to remember utterances made by the Democratic leaders, men that will denounce Mr. Bryan for Negrophile proclivities?

On January 24, 1908, speaks Mr. Adam Byrd of Mississippi, in Congress: The Negroes—"a horde of beings who have forgotten that God made them, who are void of patriotism, who believe in raising their offspring in ignorance and vice." Mr. Byrd urges to stand by the franchise laws of his state, laws denying the Negro the rights accorded him in the 14th and 15th Amendments of the Constitution because he fears their deteriorating influence on the "perpetual reign of intelligence" existing under white supremacy. Whether the Negro be driven from the state or not, adherence to these laws is paramount. This adherence is of more importance than the financial benefit to white people derived from the Negro's labor!

Does the Negro exist who wants to rally under the banner of men who urge that the "Negroes (in Mississippi) are not to be allowed to participate in state or country government"? Thus spoke Mr. Thomas Spight! The Negro was disfranchised to protect the white people from financial ruin and "to preserve civilization." Ac-

cording to this gentleman, his people have "enough prejudice to forever debar the Negro from active participation in the state government, to exclude him from our dining rooms (a reference to President Roosevelt's entertaining Booker T. Washington at dinner) and to shut the door tight and fast to any approach to social equality."

Referring to the Democratic action in 1896, Mr. Tillman proudly recalls the outrage, saying: "We stuffed ballot boxes, we shot them (the Negroes), we are not ashamed of it!" He considers the Negro vote dangerous because he deems it purchasable. Would not the Democrats have a quiet laugh when they obtained Negro votes by merely working upon the desire to retaliate upon Mr. Roosevelt's errors? A cheap purchase-price, indeed!

The Republican pledges for the future contain the following declarations of party policy concerning the Negro: "We demand equal justice for all men, regardless of race or color; we declare once more, and without reservation, for the enforcement in letter and spirit of the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution, which were designed for the protection and advancement of the Negro, and we condemn all devices that have for their real aim his disfranchisement, for reasons of color alone, as unfair, un-American, and repugnant to the supreme law of the land."

In similar vein does Mr. Taft declare himself in favor of the square deal to the Negro in his speech at Cincinnati, Ohio, on July 28, 1908, in response to the notification speech.

Mr. Sherman, in response to his notification speech, expresses himself also in favor, and bound to support such policy as will offer every encouragement to the thrift, industry, and intelligence that will better their prospect of higher attainment.

Says Mr. Vernon, Register of the Treasury, a Negro himself, prominently figuring in the present Republican campaign: "The Democratic party is dominated by the South—a land of disfranchisement, intimidation and subjugation of the rights of the Ameri-

can Negro, and the Southerner would of necessity either control Mr. Bryan's policy or at least hamper his efforts to give the Negro equal and exact justice."

Has the Negro forgotten the words of the most prominent Southern leader of the Democrats: "I would rather the Democratic party went down to defeat forever and be remembered only for its great work in the past, than that there should be inserted into the Denver platform one word to catch a Negro vote, or that Bryan should be elected by the votes of veneered savages."

Surely, there is not a Negro living, blind enough to the interests of his race, to his own interests, to consider for one instant the advisability of voting the Democratic ticket. The Democratic leaders scorn his support; the Republican party pledges itself to aid and abet him.

There can be no trepidation, no hesitancy at the polls.

Taft and Sherman! Taft and Sherman! Or a gradual painful retracing of steps to the bonds of virtual slavery, ignorance and despair!

The Centenary of Negro Masonry

Descending from the Grand Lodge of England, for more than a century, beginning with Prince Hall, the Negro Masons of today and their Masonic ancestors have successfully maintained an unbroken existence. During one hundred and twenty odd years the Negro's possession of Masonry has been "actual, adverse, visible, notorious, continuous, and under a claim of color and title." Hence no Mason may deny recognition to a Colored brother, be he swayed by race prejudice, begoggled by inflaming argument, blinded by ignorance. Negro Masonry has won its place and held it, and propagated the ancient art among people whose exclusion from the truth might have been continued, were it not for the

foresight and splendid endeavor of the venerable Prince Hall whose work, increased a thousandfold since his lamented demise, stands an indestructible monument to his useful life.

On March 6, 1775, Prince Hall, a West Indian Negro then residing in Boston, and fourteen other Colored men were initiated by an Army Lodge stationed under General Gage in the vicinity of Boston, probably in the then independent township of Dorchester, Mass. According to the custom of the day the fifteen men were authorized to assemble as a lodge and "walk on St. John's Day," and bury their dead "in manner and form."



NELSON P. WENTWORTH,
Chairman Centennial Committee.

There is no indisputable authority—yet there seems sufficient reason to accept as fact—that this lodge petitioned J. Warren, then Provincial Grand Master of St. Andrew's Provincial Grand Lodge, for a warrant. Warren's death at Bunker Hill ceased the existence of this Provincial Grand Lodge and no warrant was of course obtained.

Prince Hall and his brethren, after much deliberation, petitioned the Grand Lodge of England for a warrant on March 2, 1784. The records of this Grand Lodge show that the warrant was issued on September 29, 1784, to

the applicants with Prince Hall as Master, as "African Lodge, No. 459." The warrant was never received until April 29, 1787, owing to various misadventures, and the lodge was organized on May 6, 1787. It remained registered upon the English Records until 1813, the time of the fusion of the two rival English Grand Lodges, those of the "Ancients" and the "Moderns."

A large number of lodges emanating from these two grand lodges were erased from the English records at that same time. Notwithstanding much assertion to the point that this erasure implied the expiration of the affected lodges, deeper inquiry and

1792 was styled Grand Master and exercised the functions of a Grand Master or Provincial Grand Master.

Until the receipt of the warrant in 1787, no degrees were conferred. The office of Grand Master was assumed by Prince Hall probably upon authority from the English Grand Lodge, although no record of it exists, and the first Negro Grand Lodge was not in evidence until 1808, shortly after Prince Hall's death, and apparently on account of it, in order to better carry on the work which Prince Hall had so ably led.

The formation of this first Negro Grand Lodge came about in the follow-



WILLIAM G. BUTLER,
Member of the Executive Committee
and one of the oldest Masons
in the State.

Impassionate, unprejudiced research have shown that the erasure merely meant the acknowledgment of the mother lodges that their Masonic progeny were well able to stand independent.

Several years before this erasure, however, African Lodge No. 459, had worked successfully towards propagation of the craft among the Negro race. Prince Hall exceedingly zealous in the cause of Masonry, as early as



WILLIAM O. ARMSTRONG,
Secretary of Centennial Committee,

ing regular way: Prince Hall in 1797, issued a license to thirteen black men, who had been made Masons in England and Ireland, to assemble and work as a lodge in Providence, R. I. organized in Philadelphia, Pa. All this was done upon good authority. All this was done upon good authority, namely, in accordance with an old usage, the validity of which had been but recently confirmed by the Grand Lodge of Scotland. These three lodges united in 1808 to form the African Grand Lodge of Boston, which subsequently changed its name to Prince

Hall Grand Lodge of Massachusetts.

In 1792 the rival white lodges in Boston of the Modern and the Ancients joined in the formation of a single Grand Lodge, assuming sole, absolute and exclusive jurisdiction in that state. In 1797, this single Grand Lodge of Massachusetts inserted into its constitution that—"The Grand Lodge will not hold communication with, or admit as visitors, any Masons, residing in this state, who hold authority under and acknowledge the su-

was merely a Provincial Grand Lodge existing by the will and pleasure of the Provincial Grand Master (Joseph Warren) appointed by the Grand Master Mason of Scotland. Their jurisdiction extended only over the four Scotch lodges in Massachusetts, and thence their vote could not affect African Lodge No. 459.

The objection based on the assumption of exclusive territorial jurisdiction is invalid: Exclusive territorial jurisdiction is arrived at by friendly



WILLIAM L. REED,
Centennial Orator.



FREDERIC S. MONROE,
Writer of Centennial Odes.

premacy of any foreign Grand Lodge."

This paragraph coerced the St. Andrew's Lodge to join the Grand Lodge of Massachusetts. The African lodge did not join, and was not even asked to join. Much wrangling has been the result of this clause and hot-headed Masonic Negrophiles have asserted that Negro Masonry was rendered irregular, even clandestine by this clause. They add to it that the Army lodge which initiated Prince Hall and his brethren had no right to do so, as St. Andrew's Grand Lodge of Boston in 1773 voted against the right of traveling (army) lodges to make Masons of any citizens in her jurisdiction. Both these objections fail to stand the test of investigation. St. Andrew's

agreement, not by assumption. It is a voluntary relinquishment of two bodies, each having an existing right conditionally.

Therefore, the formation of Massachusetts Grand Lodge did not affect the regularity of a previously existing lodge which did not consent to come under its jurisdiction; neither did this formation render irregular the future work of the non-assenting lodge.

Masonic history shows many a similar case. In Quebec three lodges continued their allegiance to the Grand Lodge of England and declined to join the Grand Lodge of Quebec. It is impossible for any Grand Lodge to force allegiance from a subordinate lodge not of its creation.

Thus it follows that the African Grand Lodge formed in 1808 did not, could not conflict with the Grand Lodge of Massachusetts in the matter of jurisdiction. The American doctrine that no two Grand Lodges can exist in one state is not applicable in this instance.

In 1847 the African Grand Lodge "surrendered" its charter to the National Grand Lodge and from it received the warrant under which it has existed since December 11, 1847, under the name of Prince Hall Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts.



GILBERT C. HARRIS,

Treasurer of Centennial Committee.

This does not mean that the old warrant received by Prince Hall was surrendered, as some have averred with the intent to prove another point of irregularity in Negro Masonry.

Although an error was made in the surrender by the Grand Lodges forming the National Grand Lodge of their sovereignty as supreme Masonic authority, the legal existence of the subordinate lodges was not disturbed.

The National Grand Lodge was formed in the belief that the interests of Negro Masons in America would be better protected by placing control in

the hands of one central power. The only three existing Grand Lodges in 1847 joined to organize this central power. They were "The African Grand Lodge of Massachusetts" (Boston), the "First Independent African Grand Lodge of North America" (Penn.), and the "Hiram Grand Lodge of Pennsylvania."

The next innovation for which Negro Masons were (and are yet by a few) vigorously criticised was the substitution of "free" and "freeborn" in the description of qualifications of a candidate.

The earliest Masonic manuscripts, however, agree on the point that the



ISAAC L. ROBERTS,

Chairman of Committee on Music.

qualification by virtue of tradition, should be "free" and not "free-born." We quote from the Regius poem:
 "Gef yu the logge he were y-take"
 "Much desese hyt mygh t'er make,"

* * *

"For alle the Masonus that ben there
 "Wol stande togedur hol y-fere."

This Refius or Halliwell poem joins with its only rival in point of age, in assigning the following reason for the qualification "free." If a slave were made a Mason his master might come to the lodge and demand his sur-

render. The consequences of such an act might be serious; even manslaughter might ensue.

Intrinsically, the objection is puerile. The matter at the present time has become obsolete. The lapse of nearly

fifty years since the abolition of slavery has removed the difficulty upon which the objection was founded.

Moreover, in 1838, the Grand Lodge of England made the same change from "free-born" to "free."



ULYSSES G. POWELL,
Chairman of Committee on Printing.



GEORGE W. BRAXTON,
Chairman of Committee on Parade.



JOHN W. SCHENCK,
Assistant Secretary Centennial
Committee.



NELSON G. GASKINS,
Chairman of Committee on Orator
and Oration.

The National Grand Lodge, and the three Grand Lodges which joined in her organization then, have propagated the craft among the Negroes throughout America. In many states white Grand Lodges were existing at the time that a Negro Grand Lodge granted warrants to Negro Masons to organize a Masonic body. These white lodges, according to the American doctrine, had exclusive territorial jurisdiction in their respective states. It is, therefore, contended that the propagation work of the Negro Grand Lodges constituted an invasion of

both races had accepted the doctrine of exclusive territorial jurisdiction?

This question has been answered. The answer has proved the Negro's work legitimate, regular and in accordance with the ancient landmarks of Masonry.

In the Southern States the White Grand Lodges have declared in their written law that in their lodges a candidate **MUST** be A WHITE MAN, that no Negro shall be initiated under any circumstances. Naturally these lodges have no ground to complain of the establishment of lodges in their state by



WALTER J. STEVENS,
Assistant Secretary Centennial Committee and Chairman of Committee on Transportation.

this jurisdiction, and thence the Negro lodges organized in that manner have been called irregular and clandestine.

Of course, Negro Masonry had been lawfully introduced in Massachusetts and thus had a right to continue and propagate itself; it could not be rendered illegitimate there by aftermade laws of the white Masons. But in the other states? Was not the diffusion of Negro Masonry illegitimate, through lodges or Grand Lodges throughout the other states, in many instances after



SAMUEL E. COURTNEY
Chairman Reception Committee

Negroes among Negroes. They voluntarily abandoned that part of their field and have no right to claim exclusive jurisdiction as they do not completely occupy their state.

A number of other states, though now they do not longer exclude Negroes from the candidacy to their lodges, did do so at the time when the Negro lodges were organized in their territory. It stands thence without reason to condemn the Negro lodges as illegitimate. For a Masonic lodge, once lawfully existing, may continue to exist forever in the absence of fault on its part; and during its existence it is

its right and duty as a Masonic body to perpetuate itself and grow legitimately.

These two arguments do away with all objections based upon the American doctrine of exclusive territorial jurisdiction.

The body of Negro Masons has grown. The brethren who gathered in the home of Prince Hall on Congress street in the 18th century have sown the seed that has born fruit a thousandfold in the black American nation. The Great Architect of the Universe placed two races side by side upon this continent. Prince Hall's warrant

ful the propagation of Negro Masonry in the way it was done in the states where the Negro was excluded from candidacy because of his color—it certainly renders futile the argument of the detractors of the race who stigmatize the Colored lodges as irregular and clandestine on the ground of territorial invasion.

And perhaps, but for the planting of African Lodge 459, the light of Masonry would yet be hidden from the Colored race.

ON LAKE COBBOSSEECONTEE.

"Let's gon' frun hyeah!" Indeed, chef's—a veritable culinary expert he—subtle and persuasive oration to urge our flight from Boston's sizzling summer wilds to the blessed paradise



CHARLES ALEXANDER
Writer of Centennial Song.

from the English Grand Lodge introduced Masonry, not only among the Colored race in Massachusetts, but among the Colored race in America; not into a state but into a nation; not into a place but into a race.

The two mistakes—that of granting a warrant to a lodge composed exclusively of Negroes, and the one made in 1787 or 1792 of not absorbing that lodge into the white Grand Lodge—has established the Negro Mason independent from the Caucasian Mason.

These mistakes made by men may be considered the work of Providence. They certainly justify and render law-



JOHN GODSELL

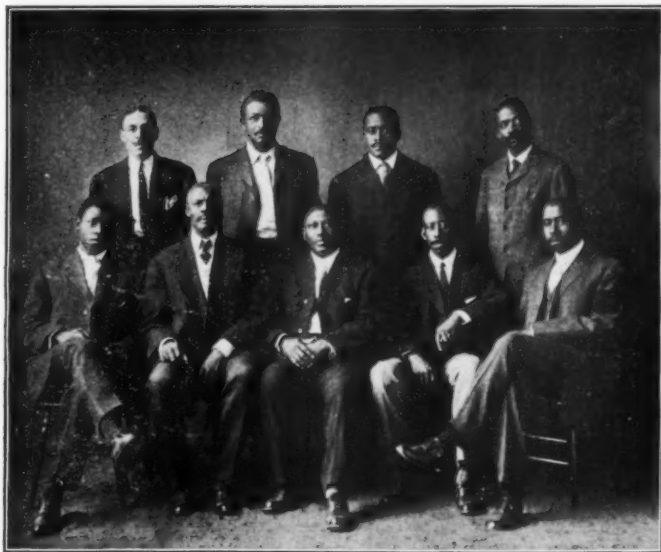
near Gardiner, Maine. There, on the winding, verdant shore of Lake Cobbosseecontee, hid in the woods, steeped in the somniferous fragrance of the pines, lies the camp of the Gun and Rod club of Cambridge, Mass.,

an organization that in the eighteen years of its existence has won a reputation for giving royal entertainment to its members, and to the guests who covet the honor of an invitation to participate in the sports and frolics of the club's annual outing.

Were it merely the location of the camp, or the opportunities to satisfy with big catches, the lust for game, fish, flesh, or fowl, many camps undoubtedly would be the peer of Cobbesseecotee. But it is the personnel of the club that has made its popularity. The president, Sergeant F. A.

ness. In other words, getting back to nature involves getting back to those primeval proclivities which made of our stone-age fathers a mob of gaming, hunting, scrapping, bragging, shouting, fighting cockerels, whose mildest antics would make a stern disciplinarian weep bodies of water. But with the tact and thorough good-fellowship of President Robinson, a spirit of sincere friendship and harmony has prevailed among the campers since their first outing.

Mr. President, as the reports are wont to express it, is "ably assisted"



THE CAMBRIDGE GUN AND ROD CLUB

Robinson, is a man of fine character and high standing in the community in which he lives; a personality well calculated to command the highest respect and deference of both club-members and guests. For be it remembered, that in God's country, fourteen miles from man-made civilization and similar contraptions, a person, be he male, a fisherman and on enjoyment bent, is apt to shed with much of his unnecessary garb, an astonishing amount of restraint and dinky-

by a vice president, Mr. W. D. Vaughn; a secretary, Mr. W. H. Hamilton; an assistant secretary, Mr. H. Johnson; and a treasurer, Mr. W. A. Hemingway.

More conspicuous in the day's routine of camp-life, are the activities of the sergeant-at-arms, Mr. John Godsell. "The man can sing and he must sing!" was his oft-recurring injunction, delivered in the gentle thunder of his stentorian voice. But that same vocal quality of his was the

cause that his command mostly followed the boomerang curve and many a song of his has rung along the rippling surface of the lake, and furnished the music to the orgies of the black bass, perch and pike as they feasted on entrees of frenzied green frogs, and grasshoppers "au naturel" dished up with hook and line by the

on the forward deck, soon found themselves surrounded by an appreciative and generously approving circle of miscellaneous passengers, attracted by the cheerful songs and impromptu recitals of livertickling stories. Naturally, the trip by sea

(Continued on page 225.)



A FINE MORNING CATCH ON LAKE COBBOSSEECONTEE.

zealous fishing members as obliging, obsequious caterers.

The members of the club are: C. S. Miller, W. A. Hill, Joseph Jacobs, Dr. I. L. Roberts, D. H. Sampson, and J. A. Sewell. The guests for this year were: W. O. Armstrong, David J. Blevins, William McKim of Philadelphia, James DeKnight, Charles Alexander, editor and publisher of Alexander's Magazine, William Lloyd Marshall, G. M. of the Most Worshipful Prince Hall Grand Lodge, F. and A. M. of Massachusetts, Joseph Blevins, Edward P. Toy, pianist and Theodore Lee, chef.

The palatial steamer, Penobscot, of the Eastern Steamship Company, ploughing its majestic way eastward to Gardiner, Maine, that Saturday night, August 1st, had on board, indeed the most joyous and jolly band of entertainers since it had slipped the greased way and made its first plunge into its element. The club members and their guests, assembled



MR. A. H. STONE, Author of new book dealing with Race Problem.

..The.. Clifton Conference

A remarkable Meeting Held by Invitation and at the Home of Mr. W. N. Hartshorn, Clifton, Mass., August 18-19-20, 1908, to consider
the Religious Education of the Negroes

Seventeen States; Thirty-seven Colleges and Schools; Nine Missionary Organizations and twelve Religious Organizations were Represented.

The Conference Declared by Bishop Clinton of North Carolina to be "The Best Thing that has been Done for the race since Abraham Lincoln Wrote the Emancipation Proclamation."

In harmony with the policy of *Alexander's Magazine* to give prominence to "first things" of importance in relation to the welfare of our race, we give much space this month to a report of the remarkable Conference held at Clifton, Mass., last month, by invitation and in the home of Mr. W. N. Hartshorn, the Chairman of the International Sunday School Association.

In this Conference of seventy persons there were educators, publicists, pastors, business men and officials of the International Sunday School Association, and other leaders in the religious world. Nearly two-thirds of the entire

company came from the South, or represented Southern Institutions for the education of the Negro, and in the number were nearly thirty prominent Negroes, who are considered representative men of the race.

Because we believe that this Conference and this work will have far reaching influence for good, we are very glad to publish this Report and commend it to the careful and thoughtful perusal of all our readers. No such gathering has ever before been held in this country and we believe it marks the dawning of a new era of better understanding of, and service for our race.

A Great Purpose

The purpose of the gathering as stated by Mr. Hartshorn, was in part as follows:

"To discover the present mental, moral and religious condition of the Negro—how this condition has been reached—its practical effect upon his daily life—what is needed—how obtained—how applied—the result.

To discover if it is practical for The

The Conference was Notable

Considered from four view points: (1) its personnel; (2) the number and character of the educational institutions represented; (3) the high standard of its discussions, and (4) its unanimous decision as to policy and plans for the future.



APPROACH TO DYKE ROCK COTTAGE

International Sunday School Association to furnish instructors to universities, colleges, seminaries and secondary schools already established for the education of the Negro, to teach the students practical methods in organizing, conducting and teaching the individual Sunday Schools of the Negro churches in the city, the town, the village and the rural district.

To discover how the management and faculty of these institutions regard this plan, and what they will do to co-operate in making it successful."

Mr. Hartshorn cordially welcomed the members for himself and Mrs. Hartshorn, whose guests they were during the three days of the Conference.

Thirty-four Southern Institutions

For the education of the Negro were represented by Presidents, Trustees, or Members of the Faculty, who came from Seventeen States and the District of Columbia, and who represented twelve of the great religious denominations. Nine of the leading Home Missionary organizations of the country had official representatives present, and in the company of seventy who met as members of the Conference, there were Educators, Publicists, Pastors, Business men, Officials of The International Sunday School Association, and other Leaders in the religious world.



DYKE ROCK COTTAGE. OCEAN FRONT, LOOKING SEAWARD

The Institutions Represented

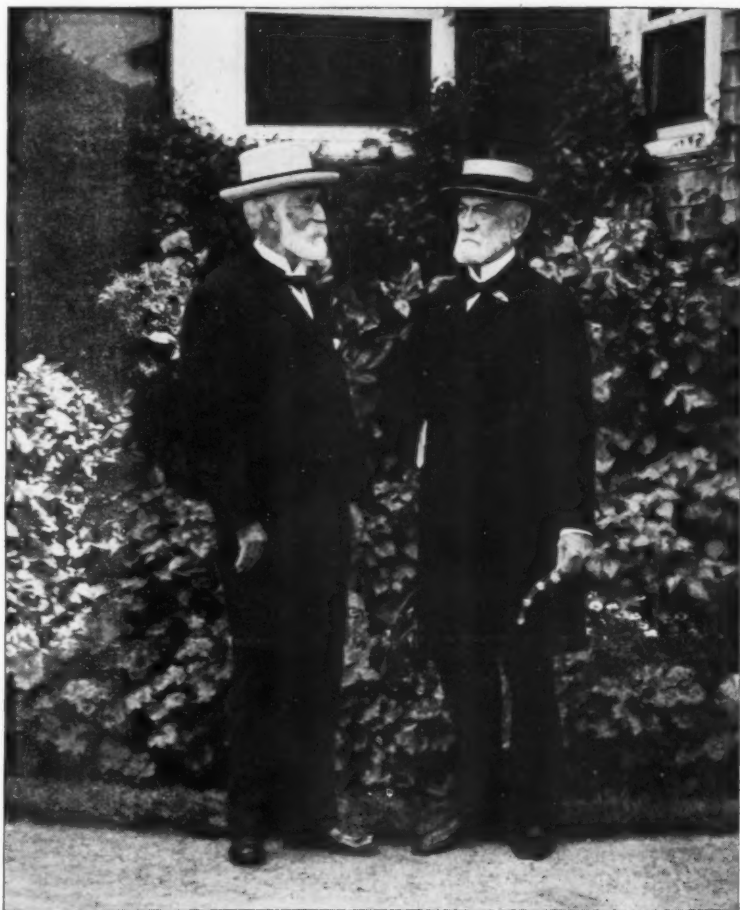
By the Presidents who accepted the invitations to attend the Conference were: Straight University, New Orleans, La.; Roger Williams University, Nashville, Tenn.; Florida Baptist Academy, Jacksonville, Fla.; Cookman Institute, Jacksonville, Fla.; Claflin University, Orangeburg, S. C.; Berea College, Berea, Ky.; Morris Brown College, Atlanta, Ga.; Howe Bible Institute, Memphis, Tenn.; Spelman Seminary, Atlanta, Ga.; Morristown Normal and Industrial College, Morristown, Tenn.; Virginia Union University, Richmond, Va.; Atlanta Baptist College, Atlanta, Ga.; Lane College, Jackson, Tenn.; Knoxville College, Knoxville, Tenn.; Clark University, Atlanta, Ga.; Biddle University, Charlotte, N. C.; Shaw University, Raleigh,

N. C.; Talladega College, Talladega, Ala.; Fiske University, Nashville, Tenn.; Benedict College, Columbia, S. C.; Selma University, Selma, Ala.; Stillman Institute, Tuscaloosa, Ala.; Tuskegee Normal and Industrial Institute, Tuskegee, Ala.; Hartshorn Memorial College, Richmond, Va.; Howard University, Washington, D. C.; Atlanta University, Atlanta, Ga.; New Orleans University, New Orleans, La.; Livingston College, Salisbury, N. C.; Jackson College, Madisonville, Ky.; Philander Smith College, Little Rock, Ark.; Gammon Theological Seminary, Atlanta, Ga.; Tougaloo University, Tougaloo, Miss.; Morgan College, Baltimore, Md.; Lincoln Memorial University for the Mountain Whites, Cumberland Gap, Tenn.

Who Were There

The Personnel of the Conference was notable. South and North alike sent choice men, and there were three women who graced the Conference with their presence and messages. Those present were:

- Rev. SAMUEL H. BISHOP, New York,
Gen. Agent, American Institute for the Negroes
- Rev. HENRY A. BOYD, Nashville, Tenn.,
Assistant Secretary National Baptist Convention.
- Rev. R. H. BOYD,
National Baptist Pub. House, Nashville, Tenn.
- Rev. W. H. BROOKS,
Pastor St. Marks M. E. Church, New York.
- Hon. N. B. BROUGHTON, Raleigh, N. C.,
Member International Committee.
- Rev. SAMUEL A. BROWN,
Pastor St. Mark Congregational Church, Boston.
- President STEPHEN G. BUTCHER,
Straight University, New Orleans, La.
- Hon. D. M. CAMP, Newport, Vt.,
Member International Committee.
- Judge JOS. CARTHEL, Montgomery Ala.,
Gen. Secretary Ala. Sunday School Association
- Prof. R. C. CHILDRESS, Little Rock, Ark.,
Former Gen. Sec'y, Arkansas Negro S. S. Asso'n.
- Bishop GEO. W. CLINTON,
A. M. E. Church, Zion, Charlotte, N. C., Trustee
Livingston College, Salisbury, N. C. and Judson
College, Madisonville, Ky.
- President N. W. COLLIER,
Florida Baptist Academy, Jacksonville, Fla.
- Rev. J. W. COOPER, New York,
Cor. Sec'y, American Missionary Association.
- President JAMES T. DOCKING,
Cookman Institute, Jacksonville, Fla.
- President L. M. DUNTON,
Claflin University, Orangeburg, S. C.
- Rev. B. W. FARRIS,
Pastor St. Paul's Baptist Church, Roxbury.
- President WILLIAM GOODSELL FROST,
Berea College, Berea, Kentucky.
- President T. O. FULLER,
Howe Bible Institute, Memphis, Tenn.
- Bishop WESLEY J. GAINES,
A. M. E. Church, Atlanta, Ga., Founder and Trustee
Morris Brown College, Atlanta.
- Principal Miss HARRIET E. GILES,
Spelman Seminary, Atlanta, Ga.
- Rev. GEORGE H. GUTTERSON, Boston,
District Sec'y, American Missionary Association.
- Mr. W. N. HARTSHORN, Boston,
Chairman Executive Committee Int. S. S. Asso'n.
- Rev. W. H. HEARD, Memphis, Tenn.,
Trustee Howe Bible Institute.
- Rev. T. WELLINGTON HENDERSON,
Pastor Charles St. A. M. E. Church, Boston
- President JUDSON S. HILL,
Morristown Normal and Industrial College, Morris-
town, Tenn.
- Rev. J. W. HILL,
Pastor St. Stephen's Baptist Church, Cambridge,
Mass.
- President JOHN HOPE,
Atlanta Baptist College, Atlanta, Ga.
- President GEORGE RICE HOVEY,
Virginia Union University, Richmond, Va.
- General OLIVER O. HOWARD, Burlington, Vt.,
Chairman of Board, Lincoln Memorial University,
Cumberland Gap, Tenn.
- Rev. S. R. HUGHES,
Baltimore, Md.
- Rev. W. A. C. HUGHES, Baltimore, Md.,
Pastor Sharp St. Memorial M. E. Church.
- Rev. CHARLES C. JACOBS, Sumter, S. C.
General Field Secretary, Work among Colored
People, M. E. Church
- General R. D. JOHNSON, Birmingham, Ala.,
Trustee Stillman Institute.
- Prof. GEO. M. P. KING
Virginia Union University, Richmond Va.
- President JAMES FRANKLIN LANE,
Lane College, Jackson, Tenn.
- Mr. MARION LAWRENCE, Chicago, Ill.,
General Secretary International S. S. Association.
- Supt. JOHN LITTLE,
Presbyterian Colored Missions, Louisville, Ky.
- Bishop W. F. MALLALIEU, Auburndale, Mass
M. E. Church.
- Rev. M. C. B. MASON, Cincinnati, Ohio,
Corresponding Secretary Freedmen's Aid Society
- Rev. J. C. MASSEE, Chattanooga, Tenn.,
Pastor First Baptist Church.
- Prof. W. B. MATTHEWS, Atlanta, Ga.,
Principal Gate City Public School.
- Mr. A. B. MCPHILLIS, Providence, R. I.,
Vice-President International S. S. Association.
- President RALPH W. McGRANAHAN,
Knoxville College, Knoxville, Tenn.
- President H. L. MCCOY,
Biddle University, Charlotte, N. C.
- Rev. CHARLES M. MELDEN, Wilbraham, Mass.,
Former President Clark University, Atlanta, Ga.
- President J. G. MERRILL,
Fisk University, Nashville, Tenn.
- President CHARLES F. MESERVE,
Shaw University, Raleigh, N. C.
- President J. M. P. METCALF,
Talladega College, Talladega, Ala.
- President A. C. OSBORN,
Benedict College, Columbia, S. C.
- GEORGE W. PENNINGTON, Brockton, Mass.,
Secretary to W. N. Hartshorn.
- Prof. H. M. PENNINGTON,
Professor Berea College, Berea, Ky.
- President R. T. POLLARD,
Selma University, Selma, Ala.
- Rev. GEORGE SALE, New York,
Supt. of Education, Baptist Home Mission Society.
- Superintendent JAMES G. SNEDECOR,
Stillman Institute, Tuscaloosa, Ala.
- Prof. JOHN STEVENSON, Tuskegee, Ala.,
Supt. Sunday School Work, Tuskegee Institute.
- President L. B. TEFFT,
Hartshorn Memorial College, Richmond, Va.
- Miss MARY A. TEFFT,
Hartshorn Memorial College, Richmond, Va.
- President WILBUR P. THIRKIELD,
Howard University, Washington, D. C.
- Miss LUCY H. UPTON,
Former Dean Spelman Seminary, Atlanta, Ga.
- Rev. S. N. VASS, Raleigh, N. C.,
Supt. of Colored Work, Am. Bap. Pub. Society.
- Mr. E. K. WARREN, Three Oaks, Mich.,
Chairman Central Committee, Int. S. S. Asso.
- Rev. CHARLES L. WHITE, New York,
Asst. Cor. Sec'y, Baptist Home Mission Society.
- Rev. G. L. WHITE,
Pastor Columbus Ave., A. M. E. Zion Church,
Boston.
- Rev. JOHN E. WHITE,
Pastor Second Baptist Church, Atlanta, Ga.
- President JOHN WIER,
New Orleans University, New Orleans, La.
- President FRANK G. WOODWORTH,
Tougaloo University, Tougaloo, Miss.



GEN. R. D. JOHNSTON of Alabama

GEN. O. O. HOWARD of Vermont

Two Distinguished Christian Soldiers

Foes in 1863—Friends in 1908. Seeking to destroy in '63—Seeking to save in '08. That is the story of the picture. Gen. Johnston was a brave confederate soldier, and Gen. Howard a brave Union officer. They met at Gettysburg, July 1, 1863—each seeking to extinguish the other's forces. They did not meet again

until the Clifton Conference, when the two distinguished Christian soldiers occupied the same room in Mr. Harts-horn's home and sat side by side in the Conference exemplifying a sweet and beautiful Christian fellowship and fraternity—joining forces in a common cause and receiving their marching orders from a Leader who has never lost a battle.

THE PROGRAM

Four general topics were ably and intelligently considered by the Conference. Each topic was first discussed by four speakers—two white and two Negro—and was then opened for general consideration. The topics and speakers were as follows:

(1) **"The Negro in Slavery Days"**

Gen. Robert D. Johnson, Birmingham, Ala.

Hon. Needham B. Broughton, Raleigh, N. C.

Rev. M. C. B. Mason, Cincinnati, O.

Bishop W. J. Gaines, Atlanta, Ga.

(2) **"The Negro as a Free Man"**

Gen. Oliver O. Howard, Burlington, Vt.

Rev. Jasper C. Massee, Chattanooga, Tenn.

Rev. W. H. Brooks, N. Y.

Bishop Geo. W. Clinton, Charlotte, N. C.

(3) **"The Present Condition of the Negro in his Mental, Moral, Religious and Secular Life."**

Pres. Charles F. Meserve, Shaw University, Raleigh, N. C.

Judge Joseph Carthel, State Sec'y Ala. State S. S. Association.

Rev. R. H. Boyd, Nashville, Tenn.

Prof. R. C. Childress, Little Rock, Ark.

(4) **"The Present Needs of the Negro"**

Rev. Geo. Sale, Educational Sec'y Baptist Home Mission Society

Pres. W. P. Thirkield, Howard University, Washington, D. C.

Prof. W. B. Matthews, Atlanta, Ga.

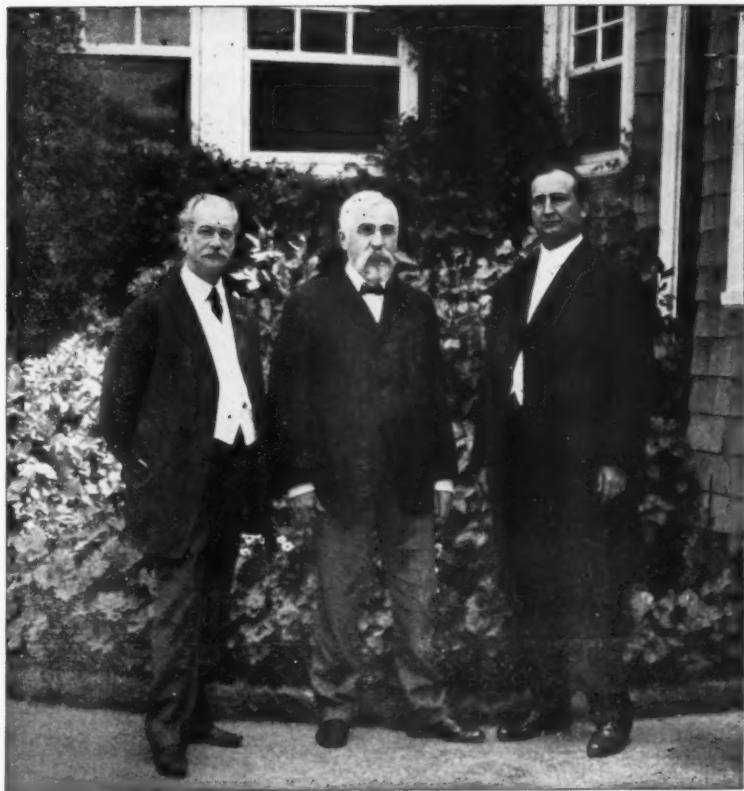
Pres. R. T. Pollard, Selma University, Selma, Ala.

The Preparation Service



BISHOP W. F. MALLALIEU, LL. D.
Auburndale, Mass.

The "Preparation Service," Tuesday morning, August 18, pitched the key of Christian fellowship and co-operation for all the sessions of the Conference. This service was conducted by Bishop Mallalieu of the Methodist Episcopal Church, who was assisted by Rev. M. C. B. Mason of Cincinnati, who was formerly a slave, now Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church; Gen. O. O. Howard; President R. H. McGraham, Knoxville College, Knoxville, Tennessee; President George R. Hovey of Virginia Union University, Richmond, Va.; President L. M. Dunton, for more than thirty years President of Claflin University, Orangeburg, S. C., and Bishop Gaines. To close this interesting service, Gen. Johnston rose, and read the hymn, "My Country, 'Tis of Thee," the entire company joining heartily in the singing.



GEO. W. PENNIMAN
Secretary

W. N. HARTSHORN
Host

REV. JOHN E. WHITE
President

The President of the Conference was Rev. Dr. John E. White, pastor of the Second Baptist Church, Atlanta, Ga., one of the best known men in the South; highly respected and honored alike by the white and colored people.

The Secretary of the Conference was Mr. George W. Penniman, Private Secretary to Mr. Hartshorn.

There was no further organization of the Conference, except the appointment of a Committee to formulate into definite shape the opinion of those present, and to make a declaration as to policy and plans for future work. This Committee

consisted of the President and Secretary of the Conference, with Mr. Hartshorn; President Thirkield of Howard University; Rev. Dr. Sale of the Baptist Home Mission Society; Rev. Dr. R. H. Boyd, Publishing Agent of the National Baptist Convention; Rev. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society of the M. E. Church; Bishop W. J. Gaines of the A. M. E. Church; Superintendent James G. Snedecor of Stillman University, in charge of the work among the colored people for the Southern Presbyterian Church, and Prof. W. B. Matthews of the Gate City School, Atlanta.

Dr. White's Opening.

In accepting the Presidency of the Conference, Dr. White pitched high the key note of privilege and purpose. Among other things, he said:

"We are grateful to God for the providential connection of Mr. and Mrs. Hartshorn with the great cause with which we are every one either personally which or officially connected.

There have been many gatherings for the purpose of discussing the question which we are going to discuss and great good has come from many of them but I am of the opinion, gentlemen, and so wrote to a prominent gentleman in Atlanta, Ga., that this Conference we are opening today represents more intelligence and more experience with the question of the Negro and his welfare and progress than was ever before assembled together in this country. The possibilities of this Conference are as large as the promises of God to earnest and sincere men when they come together to plan for His Kingdom and are as large as the capacity and as large as the needs of eight million people in our land.

Another blessing is the co-operation of spirit which will result in the co-operation of head and heart. A great deal of force is wasted by the lack of co-operation among the forces.

It is not to be expected that such a gathering, representing so many forces in our lives shall fail to produce a difference of opinion. It is rather to be hoped that such freedom shall be approached that there shall be a candor and frankness and liberty of expression in the future as in the past. But while there may be differences of opinion because we represent so many different points of view, there will be, we believe, no difference of purpose and no difference of spirit.

The purpose of the Conference has been stated by Mr. Hartshorn. It is to find out the position of the graded Sunday School and the position of the regular Sunday School movement in the existing educational problem of

the Negro people and to bring to bear, if possible, the result of experience and the power of a great international organization. The necessity of doing this, the opportunity for doing it and the method by which it may be done, are to be the subjects of our deliberations. I congratulate you, my brethren, upon the happiness of this occasion and the surroundings. A Christian home, a great Christian proposition and the great wide sea rolling before our eyes which always reminds me of the wideness of God's mercy.

"The Negro in Slavery Days"

BY GEN. ROBERT D. JOHNSTON, BURNINGHAM, ALABAMA, A FORMER OWNER OF 100 SLAVES.

"Just as the lovely views of the great ocean and the sky from this charming home are well calculated to lift up our hearts to the great work for God and our fellowmen, we have in view in this Conference; so we can readily believe that the planter and slave owner, in his isolation in the country, felt the deep responsibility of his position, with human lives, as it were, in his hands. Their methods of life were similar, in many respects, to those of the patriarchal age.

The planter, his wife, his children, and his slaves, were one family, knit together with mutual interests and in affectionate relations. The slaves of the plantation, in the olden days, were, as a general thing, as proud of the owner and his family, and as sensitive in the matter of their honor and social position, as any child could be.

In their religion, they followed the fashion of the family in a large measure. Their acceptance of the truths of the Gospel was very simple and childlike. They did not stagger at those things that are now so often regarded as impossible.

Hundreds of slaves, during the period of my childhood, were members of the white churches, and were served at Communion season by the elders, at their

seats in the gallery. These elders were often their masters.

In that day and time, no one in the South seemed to doubt the salvability of the Negro, as so many educated and prominent men do now. The type of simple hearted, Christian colored servants who often exercised a sweet influence for good over the children of their master, has grown rarer as we recede from the days of the past.

The relations between the family of the owner, and the slaves of his household, were often very affectionate, and in the period before the War, I do not remember ever to have heard of crime against the family of the planter being committed by a slave. One may be pardoned, I hope, who has the retrospective of almost three quarters of a century, if he cannot absolve himself from the thought that in the olden times there was a simplicity and purity in the Christian character of both white and colored, above the average of what is now seen.

No one can travel in the South, and come in contact with the Southern white, without hearing on all sides expression of sincere sorrow over the departure of the old type of negroes who have come out of slavery. Their honesty, their industry, and their politeness, endeared them to the white. I could not enumerate the instances in which, Southerners have been pall bearers at the funerals of this class of negroes, and in some instances have erected monuments to them.

A race that could produce such men and women, whose virtues and beautiful lives were thought by the family of their owners to be worthy of being perpetuated by a monument, must surely still have in it those qualities which constitute a solid foundation for building Christian character upon.

It is this hope of evolving some plan that shall work mightily for the uplift of this race, which involves the welfare also of the white race, that has brought together this Conference of white and negro representative men, from North

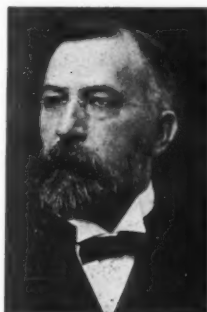
and South, animated by the spirit of love to our common Lord and Master—whatever may be its result.

What an enviable position in every Christian heart must these dear people ever hold who conceived it, and have made it possible. What burdens of labor and anxieties of heart have they not borne in solving its delicate questions, and perfecting all its plans!

It is the prayer of every heart that God will give them a blessing above all they have ever hoped or expected from it."

"The Negro in Slavery Days"

BY HON. N. B. BROUGHTON, RALEIGH,
N. C.



HON. N. B. BROUGHTON

I was seventeen years of age when the war between the States closed. The Negroes were unable to write except in special instances, neither were there any organizations or churches for them, except a very few.

They belonged mostly to one denomination. I do not suppose there were twenty-five Negro organizations in our state, North Carolina. I know of no Sunday School among the Mountain Negroes, and there were no edifices set aside especially for them.

Out of door meetings were held during the days of slavery and in some instances services were held in houses set apart for this purpose. Sometimes Chaplains were employed.

Many of these Negroes had a stronger influence over the blacks than the "whites" did.

Meetings conducted by Negro preachers, were always held in the open air. Yet, in spite of these things it is safe to say that the Negro had little opportunity to receive religious training during the days of slavery. While in many instances the white churches were open to the Negro and in many instances the Negroes were received into membership, they never had any hand in the government of the church, so far as I can learn.

At the close of the war, there were many of these Negroes who were members of these churches and church organizations that have grown into large denominations that exist today. Without being taught to read, with no knowledge of the scripture except that told to them or read to them, it is impossible for them to be properly trained in any sense of the word.

The Chaplains and Missionaries employed for this purpose did good work many times, yet you can see it was not very far-reaching in its results.

The Negro in Slavery Days

By BISHOP W. J. GAINES, ATLANTA, GA.

The Negro today looks back half a century with strangely mingled emotions. Sorrow, pity, shame, indignation — yes, even pride — surge up within the bosom of every member of the race who was an eye witness to its condition fifty years ago.

The years bordering on the sixties of the last century were years never to be forgotten. The race was being strangely stirred throughout the South by the words that came to our ears of a long hoped for freedom, for which we had prayed and yearned so earnestly; for the Negro ever longed for freedom, the natural birthright of every man, and he proved his manhood by his very longings. Nor was that longing limited to our elders. From the age of five, I

felt this yearning within my own breast, though I may be said to have had a kind master. And why should he not have been kind? We were curiously mixed in this world of races. In my veins flow the white and black blood alike. My grandfather on my mother's side was one of the most prominent and influential men who ever lived in Georgia.



BISHOP W. J. GAINES

The Negro of a half century ago gave the world an unexampled object lesson not only of industry, but of loyalty, of actual devotion. Strange to say there was a very close bond of sympathy between the slave and master in many instances. Many a slave was entrusted with his master's interests, and he even jealously watched over the overseers who were of another class of whites entirely. The trusted slave was guardian of the family as well. The fidelity shown as the crisis came in the fortunes of the South should never be forgotten by the Southern whites. While the masters were absent fighting in the war of the rebellion to perpetuate the bond of the servant to the cursed system of slavery, these same servants were standing guard over the helpless women and children left behind, and no one questioned their faithfulness to the trust.

It was a life, my friends, that was stranger than any fiction ever portrayed, and the unwritten history of those days would tax the credulity of the world if

it were to be truthfully presented with all its facts. But the Negro was more than a trusted friend to those who held him in bondage. He was a veritable statesman in the skill with which he served in a double capacity. Ever loyal and protective toward the dependent ones in his charge, he was equally loyal and protective to those of the northern invading army who required his assistance as fugitives or prisoners. With one hand he helped to feed and care for the former, and with the other he hid from harm, guided and fed the latter. *It was a slave, a chattel, a Thing that did all this.* Was he not, even then, *a man among men?* For who but men of high minds and lofty instincts could and would so carefully live up to such trusts and honor?

We contrast the present with the past, and, in the midst of deepest gloom, seek to see some rays of hope in the increasing wealth, education, culture and refinement of our people. What we deplore is the lack of fairness in public sentiment which refuses to give us our right to a chance like other men, which stigmatizes us at every turn. The Negro of fifty years ago is often quoted as the only "good" Negro, because of his humility and servility. The Negro of today may be less humble and less servile. He is a free man, and all he asks is to be allowed to develop the manhood and womanhood of his race, to protect himself and family from insult, to have the rights that any citizen should have in this boasted free country. If the Negro of today is given this, if distinctions are drawn between the low and the high, if we are looked at as men and women, the world will see "good" in us today. It will find a people loyal to the North and South, ready to put down vice and help build up for the good of all concerned, ready to join hands in all good works, to further all good causes and foster all good feelings.

I believe that after all, but few would wish back the Negro of fifty years ago with the consequent situation. We are

in a changing world, a world of brisk movement and wonderful progress. To help a people to move upward to the light means that there must be broad minds, broad views, broad plans, a widening of "the thoughts of men with the process of the sums" a broad humanity in fact that will see that the "Backward" races are allowed the opportunity for that development that God means all men to have. For God, who made man in His image, surely never meant that that image should be crushed to the level of the brute. No; I believe as my creed, that we are all created to develop the best and highest within us, and it is our duty to do it, and that the curse will fall upon those who put forth a hindering hand.

I speak for a constituency of some 10,000,000 Negroes when I say to you: Help to keep open the door of hope for the race, help us to eradicate ignorance, help us to elevate the masses, and the white people of this country will feel the reflex influence in a wonderfully improved civilization for themselves in all things.

I pray, not that the world may see the re-duplication of the Negro as he was fifty years ago, but that it may see in a not distant future *a new Negro* emancipated in all things—a day when the true brotherhood of man in a grand federation of the world shall be accomplished.



PRES. J. F. LANE

"The Negro in Slavery Days"

BY REV. M. C. B. MASON, D. D., CORRESPONDING SECRETARY SINCE 1896 OF THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

I was born in slavery,—just time enough to not get into it really, and yet not really to be out of it.

As I look about me, Mr. Chairman, and see men of the North and men of the South, men who are black and men who are white, men who wore the gray and men who wore the blue, coming here to study and discuss this problem with which we are all concerned, whether white or black, or North or South, I cannot but express the regret that we



M. C. B. MASON

did not have wisdom enough forty years ago for black men and white men, the Southern and Northern men to talk as we are talking today, disagree it may be upon nonessentials but I am sure we shall agree upon the fundamental things connected with the work. It is not too late and I am very glad we are here, white men and black men, Southern and northern men, to talk over this question as Christian men. For here we have the key to the situation for if here in America we cannot settle righteously and settle justly the relations between man and man, if Christianity does not do this for us here, what have we to carry to the peoples beyond the seas?

This is our question: for it is unique,

and please God this will be but the beginning of what shall come and what shall be said, not the fiery remarks that sometimes comes out of hearts of hatred of the black and white men, but study and question alike and asking God to lead us in the right way.

We are here face to face with the question of the moral uplift of the negro people. That is the real problem.

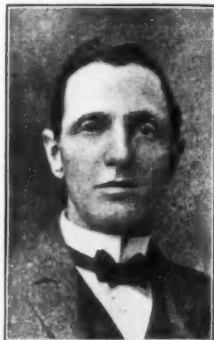
The thing that brings you here today is the moral life of today. That is what concerns you.

I am not quite so sure that we have the right remedy. There is a question in my mind as never before. We may not all see the course alike. There may be little differences of opinion but I believe we all see that what the black man needs today is for the Southern white man to go after this black man and help him and help the men who are beating down superstition, that are putting passion under their feet. There ought to be somebody to take hold and help him and it will not be till then that the question will be grappled with as it should be. If some wrong is committed, it should be punished. But the black man very often only copies what his white brother does. He should be taught that he cannot gain the respect of any community until he shows himself to be a man. May God bless us in the work that is being done.

When the great meeting of Wednesday evening was about to close, President Thirkield of Howard University and others voiced the sentiments of the members of the Conference, and moved the appointment of a committee on resolutions and appreciation, of which President Frost of Berea College was chairman.

The members of the Conference were generously entertained by Mr. and Mrs. Hartshorn, who extended to each person present a most cordial hospitality.

Discussion of "The Negro in Slavery Days"



PRES. W. B. GOODELL



REV. W. A. C. HUGHES



REV. T. W. HENDERSON

Pres. William Goodell Frost, Berea College Berea, Ky.

We are told that slavery prepared the blacks for freedom. It did not prepare anybody for freedom: it prepared it for itself. Slavery was an advance from barbarism to feudalism. No race has been prepared for feudalism, or for democracy. The abolitionists expected that Emancipation would bring Heaven in a day; but it was not so. As a whole, however, we have gotten along a great deal better than William Lloyd Garrison and others thought we would. The colored man must be helped. We are on the way to help him, I believe.

Rev. T. W. Henderson, Boston, Mass.

There were but few men of my race who were ever content to be in slavery; and when you think of what these same men, who suffered so long in slavery, have come to in forty-two years—until now they are able to do things—accumulate property to the amount of hundreds of millions—and the sons and daughters of those who were slaves have come to aspire to positions of great trust and honor—we are amazed.

Rev. W. A. C. Hughes, Baltimore, Md.

The American slave, captured along the coast, was the kind of a man who was disposed to submit to slavery, was not the best type of the African Negro. If he had not, fifty years ago, assumed a high moral standard, nevertheless he found God, and his songs were those of a burdened soul. He learned to know God, and, knowing Him, and having aspired to something higher, he was in the way of manhood, and in the way of development.

Bishop Geo. W. Clinton, Charlotte, N. C.

If the good work which this Conference has come to inaugurate, and which it has designed to do, had been begun earlier, and if this position and attitude of mind which is manifested toward the Negro, had been kept up, there would be today just as close friendship, just as pleasant an attitude between the races in the South, as was evident with the old Negro in the South.

Some of our Southern men, and white men of the North, make a big thing of social equality. It is used by the politician for all it is worth. It seems to be the rock of offence, against which so many stumble. I was a slave, and I think I stand close enough to the present-day Negro to speak for him as well. But if the white man of the South, and the white man of the North, would clasp hands across this chasm, so far as that rock of offence is concerned, it would be out of the way before the sun goes down.

The Negro is just as sensitive as the white man. He does not want to force the color line at all. If the color line gave the white man as little trouble as it does the Negro, it would be forgotten. He knows that social equality is something that regulates itself. All white men are not equal, and all Negroes are not equal. We are satisfied to have it so, and, so far as we are concerned, we want that point straightened out, and we do not want social equality. After we have shown what we are made of, and what we can do, you all may want to come with us.

The Negro as a Free Man

By GEN. OLIVER O. HOWARD, U. S. A.
(RETIRED) BURLINGTON, VERMONT

About the middle of the war, after the battle of Gettysburg, I had a talk with Mr. Lincoln and he interested me in the people of the mountain. After some time I came again to where Mr. Lincoln was and had a talk with Mr. Stanton, Secretary of War, and he told me that Mr. Lincoln in conversation with him—a little while before his death—said he wanted General Howard to be Commissioner of the Freedmen under the new law that had been passed.



GEN. O. O. HOWARD.

*** After I had considered it carefully, it appeared to me to be a duty. I took the position and had 144,000 people thrust under my care in one day. I tell you, gentlemen, I did nine years hard work averaging about 14 hours a day. I do not see now how I had the strength to do it, but by the aid of Kind Providence I had strength enough to stand it. ***

I have a little book by Mr. Washington, called "The Negro in Business."

He shows examples of the Negro in business—more than 600 of them—from all parts of the country,—merchants, bankers, literary men, capitalists, financiers, pastors, business leagues and other things.

We have some great men among them. I think it is wonderful that so many

from this number had accomplished what these men have.

I want to call attention to one or two things in this book. "In 1860," he says there were 6,580,789 Negroes in this country. Twenty years later I find that number now 8,740,894—in that short time there is about 34 per cent increase. The Negro was without home of his own, without name, without church, without property, without capital and without proper appreciation of the value of home. In 1880, 18 per cent of the Negroes owned homes of their own—after thirty years of freedom the Negroes owning homes of their own were 18 per cent. It is known that only 71 per cent of the white people own their homes. Mr. Washington seems to think that owning a home is of first importance, but I do not think that that is so. The "Head" is the most importance and what is in the head and heart and the conscience. These lie at the foundation of life.

Men work and make millions and send their sons whirling around the world in automobiles and the son kills himself or several others and yet do nothing of any good. What the world wants is a right purpose and it is a right purpose to teach the children—the boys and girls—right principles for the respect for their black brothers and sisters. We have begun in the right way. May we continue to do so.



PROF. JOHN STEVENSON

The Negro as a Free Man

BY REV. JASPER C. MASSEE, PASTOR
OF THE FIRST BAPTIST CHURCH,
CHATTANOOGA, TENN.



REV. J. C. MASSEE

The Negro problem of this country is the problem of society. The solution is the problem of all human life. It makes the history of the human race and the individuals. You will find the same problem the world over—in every country and every in condition of life. The Negro is a man with a man's responsibility. When he entered into his freedom as a man there came to the Negro as it comes to every man of every race, the consciousness of his inefficiency.

I cannot look as far back as some. I am too late a product to know about the problems that came immediately after the war. I cannot help but believe, however, that the most pitiable spectacle was the spectacle of the human race for 18 or 20 years succeeding the freedom of the Negro people.

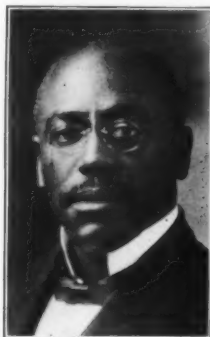
I look back to the days when the Negro was first freed, and I find his attitude to the South was one of utter irresponsibility; and then came his substitution to the emotion for moral responsibility.

There are indications of the progress socially and the Negro has come to stand as a social critic to his own race. It is a question of social inequality in the race today. Commercially he has come to be known.

Questions of this size are not settled in a day, and we are not going to settle this in a short time.

The Negro a Free Man.

BY REV. W. H. BROOKS, D. D., PASTOR
ST. MARK'S M. E. CHURCH, NEW
YORK.



REV. W. H. BROOKS, D. D.

Emerson says, "We only know what we have lived." We have lived some things, and these things have entered into the very fibres of our being, and we feel that we know something of this great subject.

There has been, and is today, a union of the races. They are together on some things, and these are very important things; but there is no union on the most important things. On the higher levels of society there is no union whatever. The union upon the lower levels has had its influences upon my race.

I want to say that there is hope for these people in this one thing, if not more: that we have the moral courage to face our weakness today, and to call a halt to the evil that is within us, and call the devils within us, devils. There is always hope for a race that has the courage, the willingness, and the candor to face its own faults and to recognize them.

It is a long way from a slave—a thing—to a man. Manhood and Godhood are very near together. The shading between the two is so slight that perhaps an angel only can tell where one stops and the other begins.

It is a great thing to get a man's

conscience. We are stamping everywhere immorality, as a crime against God and against nature, and we believe in that; but we do not believe that there are two laws. There is no white man's law; no black man's law. There is but one law, and that is the law of God. And we say no man can say what is the white man's law, and what is the black man's law. We believe that God decides what the law is, and that there is but one law for both white and black men.

We are trying to raise the standard of the people morally, spiritually, and in the matter of physical health and financial worth.

The Negro as a Free Man

BY BISHOP GEO. W. CLINTON, CHARLOTTE, N. C.



BISHOP GEORGE W. CLINTON

One of the difficulties of the white man in settling this question is that he is trying to settle it from the view-point of the white man.

The Negro was made a free man in 1865. He came to his freedom as he came to this country. He was left in the midst of a people without even a heritage of his own.

Hopeless, nameless,—such was the condition of the Negro when he came into his freedom. Almost on the heels of his being made a free man he was made a full fledged citizen. Some

said it was a mistake to make him a free man, but those who argue against freedom overlook the fact that the American name was made in this same way and anything else would have been out of harmony with the American system.

When the Negro was freed by Abraham Lincoln's Proclamation he was no more responsible for his color than when he came to this country. There was no disposition to teach the Negroes morals—this is the mass we speak about to-day—or to train him except as such as was given to the ordinary house servants.

I attended a Conference in Hampton, Virginia a few days ago, where 24 Negro men representing 40 Negro institutions, and they also represented \$43,000,000. The State of Mississippi paid \$9,000 to be used in that state alone. And instead of 14 there are 34 banks in this country for the Negro. We are making progress.

We have opportunities before us to-day such as we have never had. The labor organizations for the Negro in the South make it possible for him to do the best he can in the South and now the labor organizations are making it so that he can be as good in this section.

As we come together may we say only the good things. May we treat him as the love of Jesus Christ shows us.

Discussion.

THE NEGRO AS A FREE MAN.

Rev. S. N. Vass, Raleigh, N. C.

I have learned that in lower classes the white people and the negro have come to a pretty good understanding. They do not have so much of a race problem. It is only when you get higher up that there is discord between the white man and the negro. The colored man has had an example from the white man.

I could almost wish that the people were not making so much progress. The more progress they make, the more they look with contempt upon the poor negro that cannot keep up with them. One of the most helpful features in the

The Fifth Clifton Conference
DYKE ROCK COTTAGE, CLIFTON, MASS., AUGUST 18-19-20, 1908



First Row Standing. Left to right: Rev. W. H. Brooks, Pres. R. T. Pollard, Rev. B. W. Farris, Rev. W. H. Heard, Pres. T. O. Fuller, Rev. W. A. C. Hughes, Rev. S. N. Vase
Seated in Chairs. Left to right: Miss Lucy H. Upton, Miss Harriet E. Giles, Hon. D. M. Camp, Hon. Needham B. Broughton, Judge Joseph Carthel
Seated on ground. Left to right. Prof. H. M. Penniman, Mr. W. K. Andem, Prof. R. C. Childress, Pres. Ralph W. McGranahan



First Row Standing: Left to right: Rev. S. R. Hughes, Rev. C. M. Melden, Rev. J. W. Hill, Pres. John Wier, Pres. Charles F. Meserve, Rev. Geo. Sale
 Seated in Chairs: Left to right: Mr. E. K. Warren, Mr. Marion Lawrence, Gen. Oliver O. Howard, Gen. R. D. Johnston, Rev. John E. White, Mrs. W. N. Hastahorn
 Seated on ground: Left to right: Rev. George H. Gutterson, Rev. J. W. Cooper, Supt. Jas. G. Snedecor, Pres. Geo. Rice Hovey, Pres. Stephen G. Butcher

Seated on ground. Left to right: Rev. George H. Gutterston, Rev. J. W. Cooper, Supt. Jas. G. Snedecor, Pres. Geo. Rice Hovey, Pres. Stephen G. Butcher



First Row Standing. Left to right: Rev. Chas. L. White, Rev. T. W. Henderson, Rev. Samuel A. Brown, Pres. Jas. F. Lane, Pres. J. G. Merrill, Pres. J. M. F. Metcalf
 Seated in Chairs. Left to right: Mr. W. N. Hartshorn, Bishop Wesley J. Gaines, Bishop Geo. W. Clinton, Rev. M. C. B. Mason, Rev. R. H. Boyd
 Seated on ground. Left to right: Pres. Jas. T. Docking, Mr. Geo. W. Penniman, Prof. W. B. Matthews, Pres. H. L. McCrorey, Rev. Henry A. Boyd



First Row Standing. Left to right: Pres. N. W. Collier, Rev. J. C. Massee, Miss I. U. Hartshorn, Miss L. G. Loggie, Pres. Wm. G. Frost, Miss M. Houghton, Supt. J. Little
 Seated in chairs. Left to right: Pres. L. M. Dunton, Pres. A. C. Osborn, Pres. Wilbur P. Thirkield, Pres. L. B. Tefft, Rev. Samuel H. Bishop, Miss Mary A. Tefft
 Seated on ground. Left to right, Rev. Chas. C. Jacobs, Pres. Judson S. Hill, Master Joseph Massee, Pres. John Hope



REV. S. N. VASS



PRES. H. L. McCROREY



REV. C. C. JACOBS

solution of this problem is that we are coming to find fault with ourselves. As long as we are willing to look things in the face, so long there is hope for us. I believe that the situation is going to brighten as never before.

Rev. S. H. Bishop, New York.

There is an increased lack of knowledge between the two races, the one of the other. There is an increase of ignorance between the races. I think it is true that the Southern white man knows the negro less than in former days because the efficient Negro has disappeared from view. He is getting away from his old self and it means he has come to an era in his life when he is becoming reserved. I think we have got to be patient in that situation. The white man has got to trust the colored man in that unknown era. And the fact that the white man trusts the negro will help him. There must be trust in the unknown—confidence in that we cannot see and trust of the motive.

Rev. M. C. B. Mason, Ohio.

I think we will agree that there is a wonderful development. I do not think we black people ought to be satisfied with that development. There is a good deal said about his truth. As long as there is something to bring him up to so long we should try to reach him and save him for God and country.

Pres. H. L. McCrorey, Charlotte, N. C.

The negro is making more progress in Christian development than ever before. A majority of the colored men here today are ministers. It is through the ministers the negro people are being reached. The only kind of education that is needed is Christian education. It is the kind the world needs. It fills a man with love. We can see many results along this line. The middle bar or partition that seems to be between the white and black man will have to be broken—that partition that is between the white man and God and the black man and God must be done away with. It is a question that concerns us as a race and concerns us as a nation. I believe that the God that overrules the universe is the God of the negro as well as of the white man.

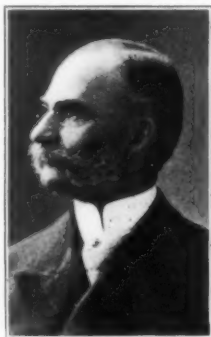
Rev. R. H. Boyd, Nashville, Tenn.

We were set free forty years ago. I have really just begun to make a start myself. It took twenty years to rejoice that I was free. Our schools have not the moral courage that our business men have. In business I have to look down to see that I am a negro. The business men of Nashville treat me with all courtesy. I do not deposit in a white bank. I am president of a bank myself. The negro is just as bad as he can be, but he is better than he was, and I am surprised that he is no worse.

But there is a remedy and a place for the remedy. You cannot do anything with the old people, but if the white people commence with the children and give them the Word of God, we will be rivaling you soon for the honor of Christian fellowship.

The Present Condition of the Negro

BY PRESIDENT CHARLES F. MESERVE,
SHAW UNIVERSITY, RALEIGH, N. C.



PRES. CHARLES F. MESERVE.

I believe that such a worker as Mr. Hartshorn suggests should be installed. If we get such a worker, I believe he should make himself felt in the community, that during the weeks he is there as a professor, or what ever you call him, he should gather the Sunday School workers of that city or town of all the churches and of all denominations. This is not a reflection or criticism upon our institutions. We have gone as far as we could under the circumstances, but I believe there is not a teacher in any one of the Institutions of the South to-day but what is over-worked. I do not know of an institution that is doing a cent's worth of good, but what has a smaller force, numerically, than you would find anywhere in the North. These institutions are missionary. They are established on that basis. They are peculiar to the South. If we can bring the conditions that we want to pass in the South on these lines, it will be the entering wedge in getting the co-operation of the white men and women of the South, such as we never have had.

It is my belief from my observation that it is no use for us, who are working in the South, to carry out any plans

for education, ethically or religiously, that do not meet with the approval of the rank and file of the white leaders in the South.

I just want to know what the conditions are under which we can do the best in the South and I believe, from the bottom of my heart, that this movement can be so shaped that the best Christian people of the South and North can take each others hands as they never have before and go on, with the help of the Lord, to what we call solving this Great Problem.

The Present Condition of the Negro

BY JUDGE JOSEPH CARITHEL, GEN. SEC.
ALABAMA STATE SUNDAY SCHOOL
ASSOCIATION.

Several years ago, there was organized in Alabama an Association for the Negro along the same lines as our Sunday School Association for the whites. It has been a pleasure for me to help them and do what I can to develop the same.

The men in Alabama who have had control of our organized Sunday School work have been greatly in sympathy with the development of the work among Negroes. We believe that the moral problem is the leading problem. The question of moral training is the plain need just as it is the greatest question of every race on the globe.

Many country churches where they have preaching only once or twice a month are without competent teachers and leaders to conduct the Sunday Schools as it ought to be conducted. If the colleges can put in men trained in modern methods, you will help them in a very direct way. And if we can supply trained teachers and superintendents we will supply one of the greatest needs in the present Sunday School work.

We have been working for ten years for the colored people but the work among them has not made much progress. The development has not been

equal to that we had hoped. I trust that through the influence of this meeting the progress of the future may be larger than in the past.

BY R. H. BOYD, M. D., PUBLISHING
AGENT, NATIONAL BAPTIST CON-
VENTION, NASHVILLE, TENN.



REV. DR. R. H. BOYD.

The religious conditions of the negro is very good. There are quite a number more Sunday Schools than churches. We can get the negro through the Sunday School as in no other way.

Long before you get your new idea, in Sunday School work, I had one of that same kind. I suppose I am the first negro Baptist in the South that succeeded in getting Southern white people into my Sunday School as teachers.

I am fully convinced that the Southern white people of our denomination, (I refer to the Baptists because I know more about them than any other) are honestly, in their souls, ready to help the religious conditions in the South and work toward that end. I think that common sense teaches them that if they do not pull the negro up the negro will pull them down.

Four denominations control eight-tenths of all the negro, and if you are going to reach the negro, you must reach him through these agencies. They are: The C. M. E., the Zion Methodist, the African Methodist and then

the Negro Baptist Church that I represent. The Colored Methodist Episcopal Church has 300,000, the Zion Methodist 700,000, the African Methodist 800,000 and the Negro Baptist have more than 2,250,000. This makes 4,000,000 or more, and if you give one follower to each member that leaves 8,000,000 out of 10,000,000 negroes in the United States in these four denominations, and they all have their own Sunday School literature.

Congress appointed a commissioner to count all second-class matter, especially Sunday School matter, and he found these four denominations sent out 13,330,000 copies of Sunday School periodicals to be circulated among the negroes of the country. Now to reach these people, you will have to undertake the work through their organization and you must recognize some of our possibilities.

The negro has reached the point where the white man, who seeks to help him, must bring a good reputation. We are not prejudiced against you because you are white, but we must know that the man coming to us is of good repute among his own people. I know you judge the negro by how he stands among the white people. We judge you by how you stand with your own people.

I have heard that the white man cannot teach the colored people. If the white man stands well with his own people he will stand well with us. If you lose your stand with your own white people you have lost it with the black people. If your own people turn from you, you cannot come to the black people. So you might as well stand well with your own folks.

One last word about our schools. I believe that each of these denominations would welcome the day when your teachers would come. I have wanted to have a teacher put into our school for ten or fifteen days to have him lecture. If you can get your student to come in step, and interest him, and he could take hold of the schools in some kind of a method, it would elevate the negro as in no other way.

The Present Condition of the Negro

BY PROF. R. C. CHILDRESS, LITTLE ROCK, ARK.

The census of 1900 showed that 77 per cent of the entire Negro population lived in the country districts. The majority of the Negroes belong either to the Baptist or the Methodist Church. Many of these people are better denominationalists than they are Christians.

The people who live in the country depend very largely upon farming for an occupation. Most of the Negroes in the South have public school advantages. In Arkansas, the average time of school in the country district is about ninety days. Negro teachers report that the average attendance of Negro pupils is about fifty-five days a year.

The Negro furnishes the entire labor for the South. He is confronted with several evils; one is drink, and the other is the prison system. There is one encouraging feature about the Negro of the South: he is given an opportunity to purchase property, and is encouraged to do so by the white people. He is encouraged to segregate, and have property, with other Negroes.

We are looking to the country boys and girls, in a great measure, for leadership. If we permit them to come to the city, settle down there, and get into places of vice and debauch themselves, the end will not be difficult to see. So this is one of the problems that we have to meet. I want to make the laymen of the church feel their responsibility, that they are to go out and get these people, and get them into mission churches, and give them the right kind of leadership.



Approaching Dyke Rock Cottage

Mr. Hartshorn has set a noble example of the way one may use his house and grounds to advance the interests of Christ's kingdom. It was rather suggestive to notice the conventional sign on other estates. "Private property, no passing," then read this hospitable placard near the entrance to Dyke Rock Cottage: "You are welcome to pass both by the path in front of the house and by the rocks on the water side as best suits your convenience."

Boston Transcript, Aug. 22, 1908

A Wise and Righteous Movement

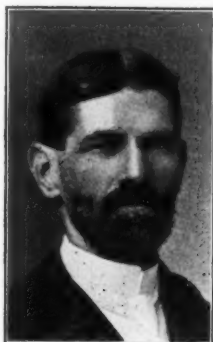
I regard this Conference as a wise and righteous movement in the interest of the negro in this country.

President H. L. McCrorey, Charlotte, N. C.

A Better Understanding

I believe there will be a better understanding between the white people of the South and the colored people of the South because of this Conference.

Hon. N. B. Broughton, Raleigh, N. C.



PRESIDENT GEORGE R. HOVEY
Virginia Union University,
Richmond, Va.



BISHOP GEORGE W. CLINTON
A. M. E. Church, Zion, Charlotte N. C.

Estimates of the Conference

ITS WORK AND ITS VALUE CONSIDERED
BY PROMINENT MEMBERS.

The following are some of the expressions made with reference to the Conference and its real value in the service of a great cause.

There have been many gatherings for the purpose of discussing the question which we are going to discuss and great good has come from many of them, but I am of the opinion, gentlemen, and so wrote to a prominent gentleman in Atlanta, Ga., that this Conference we are opening today represents more intelligence and more experience with the question of the negro and his welfare and progress than was ever before assembled together in this country. The possibilities of this Conference are as large as the promises of God to earnest

and sincere men when they come together to plan for His kingdom, and are as large as the capacity and as large as the needs of eight million people in our land.

Rev. John E. White, D.D., Atlanta, Ga.

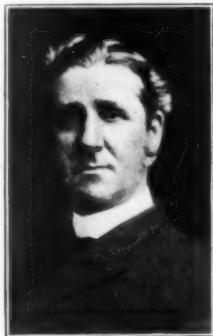
I go away from this place more encouraged than I have been since I have come into manhood, and I feel that a new era has set in. I am persuaded to believe that this is the best thing that has been done for us since Abraham Lincoln wrote his Emancipation Proclamation.

By Bishop George W. Clinton, Charlotte, N. C.

"I trust one result of this Conference will be that it shall be known that we have white friends. I rejoice and thank God that our white brother is willing to still help us along."

Present Needs of the Negro

By PRESIDENT WILBUR P. THIRKFIELD,
D. D., HOWARD UNIVERSITY, WASHINGTON, D. C.



WILBUR P. THIRKFIELD

We must recognize that this problem that we are striving to solve must be solved in the name and under the cross of Jesus Christ and according to the Sermon on the Mount. It is Jesus who is the touch stone of human sympathy. It is Jesus alone who is the centre and inspiration of our human brotherhood. We have recognized here that this problem is not to be solved until the North and the South shall bring the principles of Jesus Christ to bear upon this great problem

It seems to me that fundamental to to our solution of this problem is some method by which we can bring together and knit the shattered ties, bringing the South to feel the position they have in this great work so that the South shall join us in working out this problem which we want to solve in the best way for the good of both races.

Now the thing is, to meet the mental, moral and religious needs of the race. There are three agencies: First, the home; second, the school; and third, the church

The Sunday School is fundamental, and we must build well for Christ. If we get the childhood of today, we have

the manhood and the womanhood of tomorrow.

We have come for counsel in the Sunday School. We want the best methods of organization. But why have we not gotten it? Because the teachers have never had adequate training and proper teachers to teach them. How many of our colored teachers are welcome in our white schools where they might have an example? Previous to teaching suppose they could go into a white school in the South and see that they are welcome and shown how the white schools are directing their Sunday Schools. There is a lack of organized intelligence among the colored schools and teachers because they have never studied the plan of Sunday School organization. There is a lack of spirit and of method in the Negro lesson. And this lack is very evident when the negro goes to his home. There is no tangible result because of this lack of method.

Not only is there a lack of organization and leadership, but above all, there is a lack of trained, well equipped teachers. If we are to get at the centre of this problem we should take great pains with the childhood of the nation, and how much more with the negro childhood of the nation. It is not all in the training of teachers and in organization, I want you to understand, but the problem is largely to be solved through the Sunday School. You have time to do it. These are not schools for higher education. As Brother Sale said, it is to take time. We have the time. There are graduate students, college students in these schools.

What we need is not lectures: We need schools of method that will take up and train the scholars in the organization of schools, train them in the fundamentals of ethics, train them in methods of Bible study, train them, all of them, to teach the Word of God to these young people.

Now, I would suggest as a proper method, that the schools of various sections in the South be made into a

group,—one school teacher or professor to be given to the four colleges of Atlanta, Columbia School, Howard University and Richmond or Morgan College. Or these colleges made into some well defined group, and for each of these groups send a trained Bible man to teach and train the young people as leaders and teachers and organizers of Sunday School method and work. A leader or a teacher rather, who not only forms them into classes to do direct work, but gives them the training for such teachers and leaders. And I believe that this Conference is the beginning of all this, and of better days along these lines. I believe this the most effective way to get at the problem and to solve it. We all recognize that this work must be done not to help ourselves, but to help them, and we must do this in the way most effective and best for them, and along the lines that will reach them most effectively.

"The Present Needs of the Negro"

By REV. GEORGE SALE, D. D., ATLANTA, GEORGIA, SUPT., OF EDUCATION, BAPTIST HOME MISSION SOCIETY.



REV. GEORGE SALE, D. D.

When Mr. and Mrs. Hartshorn turned their attention to the schools and colleges for negro education as a medium for reaching the masses of colored people in the South, they showed a great deal of practical wisdom, and in laying their

hands upon this group of presidents and principals of institutions of this kind, they put their hands, in my judgment, upon the key to the situation.

The ordinary missionary college, let me say, the ordinary school under missionary auspices especially, for the education of the negro in the South is, under present conditions, the most effective agency we have for reaching the masses of these people.

I find myself as time passes, feeling a good deal more anxiety about that boy or girl who comes for a short time than I do for those who stay there through a long course of years. If we can keep a young man long enough we can give direction to his powers and initiative so that when he goes out he will do what these groups of one term students in those schools are doing now, become active leaders in some kind of useful work amongst their people. But these young men and women who go straight back to their homes, are too often neglected. We do not realize that there is a tremendous opportunity to direct and immediately affect the lives of the negroes throughout the entire South.

Let me tell you when you appeal to the negro on the side of his moral earnestness, when you look him in the face and make direct appeal to his conscience you get the most earnest attention and you get his interest in a way that you don't even when you speak to his emotional side. Now, if we approach this work in that way, if we approach this by recognizing that the young people for the most part need Sunday School training in everything, we will do well.

In a way only Southern people can understand life in the South. There are white people coming from different sections of the country to spend a few months in the work among the black people, whom they do not know, whom they do not understand and then school closes and they pack their trunks and spend their vacations in the North. And they are educating these people to

spend their lives in a way with the people they do not know. How can they accomplish anything lasting? Now, do not mistake me. I honor the "New England school-marm" and we all know that if it were not for the "school-marm" who followed the army into the South their lot would have been very different from what it had been. They began at the bottom and filled up these institutions because they trained up men and women who were able to do this work. I tell you that these Northern churches and these Northern presidents here would rejoice with joy unspeakable to see the time come when they will replace the Northern workers with Southern workers. And when the Southern people do put their hands and hearts and sympathy into the work we are going to see something done.

The Present Needs of the Negro

By PROF. W. B. MATTHEWS, PRINCIPAL
GATE CITY SCHOOL, ATLANTA, GA.,
AND TRUSTEE ATLANTA UNIVERSITY.

As I stand here with our hostess on my left, and our host on my right, I feel that we are all here in this great meeting upon the Mount of Transfiguration, looking out into that great light that shall brighten as the day shall come for the uplift, for the training for the teaching, for the making of better men and women, Christian men and Christian women, of the black boy and girl in the South as the days and years shall come.

God bless you who have here, you white brethren and black brethren, all of us to plan for the work, and to study how the Southern man and the white man of the North, and the Negro, may unite their efforts to uplift and to elevate their black brother, and to lift the great burden that is holding all of us down as we travel homeward through the years. We are American citizens,—and if some enemy should come to our shores, every Negro would stand by the flag. Every Negro would protect this flag, because it waves over his home. The great mass of the Negroes ought to be reached and

it is the purpose of this meeting to study to lay plans whereby those of us who are able may unite their efforts to go out and reach that mass who are struggling for the light, and need our help so much. That is our mission and that is what we are doing.

One of the great things that encourages me is the amount of self help the Negro is putting forth. He ought to help himself, and he wants to, and he does—and that is a great point of encouragement, for after all we must help ourselves in all that is worth acquiring. We need to be encouraged. We need to take fresh courage ourselves and we are getting courage from this Conference to go out and do things and to help our brother as he ought to be helped.

The Present Needs of the Negro

By PRESIDENT R. T. POLLARD, SALEM
UNIVERSITY, SALEM, ALA.



PRES. R. T. POLLARD.

The Negro was not prepared at the time of his emancipation to receive professional training. He did not have a professional mind. He had to be taught the simplest things in the simplest way. We should bless God that he has grown to be any kind of a man.

The great problem is how to reach the unreached. I believe the Negro understands the Negro best. He knows more about him than the white man. This unreached Negro is not at the churches, he is not at the evening meet-

ings for study. We cannot get him in a meeting that means something for the uplifting of the race any more than the white man can get him. He belongs in that meeting and should be there, but we can't get him there any more than you can.

You say the Negro is ignorant and we must teach him. Yes, but along with that we need to give attention to the problem of how to get the white people of this country to know the good things that the Negro is doing as well as the bad things.

The newspapers give an account of the bad things only, and there is no way under Heaven, it seems, for him to know about the good things the Negro is doing. They don't come into our churches unless they come to preach. They don't come to our schools and other meetings except for some definite purpose.

Ought it not to be known in this country that there are institutions of learning that the Negro is fostering out of his own pocket? You talk about interest in study. If there is any class of people who have an interest in education it is the Negro. He has the wish within him. If you get the wish within him you needn't worry about it.

Some Opinions of the Conference Immediate Response in the South

I find that the conception and the purpose of that Conference awakens immediate response in the judgment and sympathy of white people in the South. It is the first direct effort to lift the Negro at the centre of his life. I hope very much that the plans indicated by the Conference may come to a speedy execution. There is an immense moral value in the fact that the moral situation among the Negroes has become the concern of such a body as the International Sunday School Association.

REV. JOHN E. WHITE, D. D.

Pastor Second Baptist Church,
President "Fifth Clifton Conference"
Atlanta, Ga., August 31, 1908



T. O. FULLER

It Was an Inspiration

The meeting was an inspiration to me, and I have taken up my work with a larger outlook, higher ideas, clearer vision, and stronger heart.

REV. W. H. BROOKS,

Pastor St. Mark's M. E. Church.
New York, N. Y., August 27, 1908.



REV. S. A. BROWN

The Conference was but Day Break

It was an unusual privilege, and a high honor, to be a member of your memorable Fifth Clifton Conference. The inspiration of that Conference seems clearly of the Lord. Surely it was accomplished—place, conduct and conclusion—in His spirit. It cannot but have a powerful and cumulative influence upon the "great American question." I believe that as long ago



REV. N. W. COLLIER

as the household of Cornelius, the Holy Spirit claimed the race question to be the problem of the Christian Church. It can never be solved, then, 'till solved for Christ, and by His Church.

Blessed of Him are you, in that He has given you the initiative of a Christian Conference of leaders, looking toward a Christian solution of the much mooted problems of the American Caucasian and Negro races.

When the church has seized the problem, it ceases to be a problem. Of course, our Conference was but day break. The sun will climb, — perhaps at times through clouded skies, — but surely toward an unclouded zenith.

REV. JASPER C. MASSEE
Pastor First Baptist Church,
Canton, Penn., August 28, 1908.



JOHN HOPE

Productive of Lasting Good

I believe that the Lord intends to bring great results out of the Clifton Conference. The more I think of the means, the more I believe that they will be productive of lasting good.

It is my prayer that it is the beginning of the rousing of the Christian people of the North and South, to a realization of actual conditions, and conditions that can only be improved by the lodgment in the hearts of the masses of the blessed Gospel of Christ.

CHARLES F. MEESERVE, LL.D.,
President Shaw University,
Raleigh, N. C., August 25, 1908.



REV. J. W. HILL

Will Return With New Courage

I was impressed with the completeness with which every detail was arranged and carried out. The fact that prominent men of both races, so widely differing in sentiment, could be brought together in such harmony and good will, gave evidence of the presence of the Holy Spirit. It was indeed an inspiration to those of us who are engaged in work among the Negroes, and we shall return to our work with new courage.

I shall be most happy to co-operate in any plan which will make our girls more efficient in teaching in Sabbath schools among their own people.

MISS HARRIET E. GILES,
President Spelman Seminary,
Atlanta, Ga., August 26, 1908.

One Result

I want to tell you that one result of that Conference has been to encourage me in my work, and to strengthen my conviction that I am doing just what the Lord would have me to do.

SUPT. JAS. G. SNEDECOR, LL. D.,
Stillman Institute.

Sec'y The Presbyterian Assembly's
Committee on Colored Evangelization.
Tuscaloosa, Ala., August 25, 1908.



REV. H. A. BOYD

It Was A Great Conception

It was a great conception, and worthily carried out, and cannot but result in great good in the cause of elevation of the Negro and the Sunday Schools, which you have upon your heart.

REV. CHARLES M. MELDEN, D. D.,
Former President Clark University,
Wilbraham, Mass., September 2, 1908.

A Specific Plan Considered

Institutions so widely differ in character as Atlanta University and Tuskegee Institute were represented. The purpose of the Conference was two fold; first, to discover the present moral and religious condition of the negro race; and, second, to discuss the practicability of the International Sunday School Association's furnishing to Southern educational institutions for negroes, leaders to promote Sunday Schools in negro churches. In brief, consideration of the general object of the moral and religious elevation of the race was accom-

panied with the consideration of a specific plan. Members of the Conference found encouragement not only in what was said and what was undertaken, but in the very fact of the gathering itself. These two meetings, that of the Negro Business League and that of the Clifton Conference, represent the two sides of all human progress, neither of which should ever be forgotten: on the one side, "if any will not work, neither let him eat;" on the other side, "the things that are not seen are eternal."

From an Editorial in "The Outlook,"
New York, N. Y., Sept. 4, 1908.



REV. B. W. FARRIS

Important Possibilities Foreshadowed.

To bring representative men of the white and colored races together in conference on the negro problem is a difficult question. The Southern conferences on education have discussed the question on all sides, but always in the absence of the negro. . . . Mr. W. H. Hartshorn seems to have achieved a degree of success in bringing representatives of both races on a common platform, at his home in Clifton, Mass., last week. . . . Important possibilities are foreshadowed in such a plan, and those who attempt to formulate it, and put it in operation, may be assured of the sympathetic interest of those in the North and in the South who realize that the moral and spiritual, as well as the intellectual, elevation of the negro

race is essential to the welfare of the whole nation.

Boston, Mass., August 29, 1908

From an editorial
in "The Congregationalist"



PROF. W. B. MATTHEWS
PRINCIPAL GATE CITY PUBLIC
SCHOOL, ATLANTA GA.

Will Make a Distinct Advance

Dyke Rock Cottage, Clifton, Mass., in which Mr. W. H. Hartshorn dispenses such princely Christian hospitality, last week entertained a Conference of men and women, white and black, from North and South, who are interested in the uplifting of the negro race. . . . As Chairman of the Executive Committee of the International Sunday School Association, Mr. Hartshorn is seeking new fields of usefulness.

This is the Fifth Clifton Conference, and if its results are equal to those of former years, it will mark a distinct advance, both in Sunday Schools activ-

ity and in the means available for the training of the colored population.

From an editorial in the "New York Christian Advocate."
New York, N. Y., August 27, 1908.

The Movement Full of Promise

The Conference dealt with the difficulties of the situation very frankly and fully, and was pergaded throughout with the best of feeling. . . . The Negro is naturally religious, and is more easily reached through religious methods than any class of people. This movement to develop Sunday School work among them is, therefore, full of promise for the betterment of the race, and for the solution of one of the most difficult and threatening problems of American life.

From an editorial in "The Watchman."
Boston, Mass., August 27, 1908.

Two Methods Contrasted

Two methods of dealing with the Negro were prominently before the country last week: One was the method of hunting, hanging, shooting, burning any negro that is found in the path of the day's frenzy. It was exhibited . . . notably at Springfield, Illinois . . . by a drunken mob. . . .

The other was the method of moral and Christian training. The scene of it was the home of Mr. W. N. Hartshorn, the Chairman of The International Sunday School Association. He had assembled a company of men and women, white and colored, from the North and the South and con-

sulted with them with reference to the moral condition of the (colored) race, its relation to the Sunday School influence. . . . It was attended by people prominent in religious, educational, philanthropic and social work. The addresses were practical, because they were made by people, white and black, who had observed the situation firsthand.

Nobody can doubt which of their two methods of dealing with the Negro is the most consistent, or the more promising. The mob method only brutalizes the white race, and does not improve the negro; the moral method, which included adequate intellectual, industrial and moral training of the race, is in harmony with the method that has been pursued in the elevation of all submerged peoples.

From an editorial in

"The Morning Star."

Boston, Mass., August 27, 1908.

Plans For the Future

THE INTERNATIONAL SUNDAY SCHOOL
ASSOCIATION TO WORK THROUGH
EXISTING AGENCIES

Mr. Hartshorn, who has given so much of his time, money, energy and business ability to this question during the past three years, has visited nearly every Southern State in the course of his investigations. He has studied the problem in the homes, the schools, the business houses, the churches and the Sunday Schools of the Negroes, and has had frequent conferences not only with the representative leaders of the race—pastors, teachers and business men—but with Governors, publicists, pastors, educators, Sunday School leaders and business men among the white people. He

has gone to the source of things and has aimed to get his information from all view points. He said to the writer: "Our new plan of work under the auspices of the International Sunday School Association and the Committee appointed at the Clifton Conference, does not require money to purchase land, or to erect new buildings, or for endowment, but to pay the salary and expenses of efficient men to teach pupils already assembled in schools already established, so that when these pupils return to their homes they can be practical superintendents and teachers in the Sunday Schools already organized, their home churches, and if not organized, how they can organize, conduct and teach new schools."

Mr. Hartshorn says the money can be raised for this practical work, to be done in the schools already in existence. The co-operation of the great organizations like the Freedman's Aid Society of the M. E. Church, the American Baptist Home Mission Society, the American Missionary Association, the great Negro Denominational Societies and other forces, will assure the success of the plan.

President Booker T. Washington Commends the Plans

President Booker T. Washington of Tuskegee Institute, greatly desired to be present, but owing to the fact that the Negro Business League of which he is National President, was to be in session during the three days of the Conference, he was unable to attend. Tuskegee, however, was represented by Prof. John Stephenson, who is in charge of the Sunday School and Y. M. C. A. work at the Institute. President Washington sent a letter in which he said, "I wish to assure you, but for the fact that I have made definite engagements a good while ago, which I cannot break, that I would be present. I wish further to add that I am in hearty accord with your plans, and with your purposes, and stand ready to do anything I can to assist you in carrying them out."

The Findings of The Conference

After thoughtful and prayerful consideration, the Committee presented the following as the sentiment and expression of the Conference, and it was unanimously adopted, on motion of Dr. M. C. B. Mason of Cincinnati, seconded by Gen. Johnston, of Alabama:

A National Conference, consisting of the President of thirty-four institutions for the education of the Negro, representatives of nine missionary organizations, officials of The International Sunday School Association, pastors, Sunday School and church leaders, and business and professional men, assembled to consider the present moral and religious conditions and needs of the Negro race, after a three days' session in Clifton, August 18-19-20, makes the following declaration:

(1) That we gratefully recognize the phenomenal progress of the Negro Race since Emancipation, and the excellent work that is being done by the educational institutions for the Negro, in Bible instruction.

(2) That the fundamental need in the present condition of the Negro is the development of right moral motives, and high standards, in the mass of the race.

(3) That the permanent uplifting of the race must be through the moral and religious instruction of the children and youth in their homes, schools and churches.

(4) That the Sunday School, when properly organized and conducted, is a great effective agency for imparting the principles of the Christian religion and the saving knowledge of God's word.

In view of this declaration the Conference recommends:

That the International Sunday School Association be requested, through its Committee on Work among Negroes, to co-operate with the Committee appointed by this Conference, in carrying out plans for the inauguration of systematic and thorough courses of Sunday School training and instruction in colleges and schools for Negroes.

Committee Appointed

In accordance with its "Declaration," the Conference appointed the following Committee to co-operate with the Committee already appointed by The International Sunday School Association which has charge of "The Work among and for the Negroes:"

John E. White, Atlanta, Ga., Pastor Second Baptist Church.

W. P. Thirkield, President Howard University, Washington, D. C.

Geo. Sale, Atlanta, Ga., Superintendent of Education, American Baptist Home Mission Society.

James E. Snedecor, Superintendent Stillman Institute, Tuscaloosa, Ala.

Frank G. Woodworth, President Tougaloo University, Tougaloo, Miss.

William Goodell Frost, President Berea College, Berea, Ky.

Bishop Geo. W. Clinton, A. M. E. Zion Church, Charlotte, N. C.

M. C. B. Mason, Secretary Freedman's Aid Society of the M. E. Church, Cincinnati, Ohio.

R. T. Pollard, President Selma University, Selma, Ala.

H. L. McCrorey, President Biddle University, Charlotte, N. C.

The Committee on "Work Among the Negroes" representing The International Sunday School Association, is as follows:

W. N. Hartshorn, Boston, Chairman.

John Stites, Louisville, Ky.

E. K. Warren, Three Oaks, Mich.

John R. Pepper, Memphis, Tenn.

W. A. Eudaly, Cincinnati, Ohio.

N. B. Broughton, Raleigh, N. C.

B. W. Green, Little Rock, Ark.

M. C. Bridges, Norwood, La.

Pres. H. B. Frissell, Hampton, Va.

The Most Significant Movement

This Conference is the most significant movement in the history of our work for the redemption of a race.

President Wilbur P. Thirkield, Howard University, Washington, D. C.

Words of Appreciation

Among those who spoke on resolutions Wednesday evening, were President Collier of Jacksonville, Gen. Johnston, Bishop Clinton, Rev. Dr. Brooks, President Meserve, Senator Broughton, Dr. White and others. Two or three quotations from some of the members breathe the spirit of Christian fellowship which prevailed and evidenced the atmosphere in which the members of the Conference lived.

Gen. Johnston said: "It has never been my privilege, in the three score and ten years that have passed over my head to enjoy the beautiful hospitality of a home surrounded on the outside by such exquisite loveliness, and on the inside with such heavenly beauty. And so I want to express the joy which the fellowship and the association with these lovely Christians have given me.

"I come to know and realize the fact that a quiet and beautiful Christian home in the North is just as exquisite, in all its beauty, as it is anywhere in the world. I shall carry it with me to my last day—the fellowship and the sweet joy and comfort of this household and these dear people, and these with whom I have associated in this great Conference."

Bishop Clinton, "I think I voice the sentiment of my colored brethren when I say that we feel that we are to be the largest beneficiaries of this heaven-sent movement, in which the Lord has made Mr. and Mrs. Hartshorn His representatives. . . . I want to say that nothing has given us more encouragement than the kindness of our host and hostess. . . . I believe that God is in this movement, and that under his leadership and guidance the white man of the North and of the South, and the Negro of both sections start out to solve this problem for the betterment of mankind."

The "resolutions" as unanimously adopted, by a rising vote, expressed appreciation to the Chairman and the

Secretary; to each member of the Dyke Rock Cottage household, and included the following:

"The members of the Clifton Conference of 1908, on the progress and needs of the Negro in the South, closed their deliberations with the conviction that this meeting marks the beginning of a new era in our own lives and in the history of the great Christian and Patriotic enterprises to which our lives are now consecrated afresh.

We wish Mr. and Mrs. Hartshorn to know that from this time forth thoughts of them—their wisdom, generosity and Christian love—will mingle with thoughts of our high calling as workers in the Lord's harvest field.

We salute with filial love the patriarchs of our Conference, General Howard, General Johnston and Bishop Gaines, and pledge ourselves to the carrying forward of the good work which they began under the greatest difficulties and discouragements and have brought under God to such large beginnings of success.

Sent Regrets.

Several Presidents and other leaders who had accepted the invitation and expected to be present were unable to attend because of illness or unexpected engagements, but they are in sympathy with the work. The list includes the following:

President J. W. E. Bowen, Gammon Theological Seminary, Atlanta, Ga.

President J. M. Cox, Philander Smith College, Little Rock, Ark.

Rev. Fred H. Knight, Boston, former President New Orleans University, New Orleans, La.

Rev. P. J. Maveety, Cincinnati, O., Secretary Freedman's Aid Society.

Prof. I. Garland Penn, Atlanta, Ga., Member International Executive Committee.

President J. O. Spencer, Morgan College, Baltimore, Md.

President E. T. Ware, Atlanta University, Atlanta, Ga.

President Frank G. Woodworth, Tougaloo University, Tougaloo, Miss.

The Conference Host

MR. WILLIAM NEWTON HARTSHORN

The readers of *Alexander's Magazine* will be glad to know something more of the founder and host of this Conference, Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Sunday School Association.

Mr. Hartshorn is a Christian business man; a member of the Ruggles Street Baptist Church. He is president and treasurer of the "Priscilla Publishing Company," which publishes the magazine — "The Modern Priscilla," one of the most successful of the monthly magazines devoted to women's work and interest.

The business of the magazine is so ably conducted by his partners, that Mr. Hartshorn is able to give practically nine-tenths of all his time to Sunday School work, and its related problems.

For seventeen years he was at the head of the Sunday School work in Massachusetts, as Chairman of the State Executive Committee.

In 1896, he was made Vice-Chairman of the International Committee; and in 1902, at Denver, on the death of the beloved B. F. Jacobs, Mr. Hartshorn was unanimously chosen Chairman of the Committee. He was re-elected in 1905, at Toronto, and in June, last, was the unanimous choice of the Executive Committee, representing the entire Sunday School World, for another term of leadership.

Mr. Hartshorn's administration will be known as the "era of Conferences." He has been able, by reason of knowl-

edge of men, as well as of conditions, to bring together in conference, widely divergent interests and people, and has had the happiness of seeing what promised to be a hopeless tangle straightened out to become great inspirations in a common cause for success.

Mr. Hartshorn's interest in the Negro is not a recent day conception. For more than three years, by personal visits to the South, conferences with the leaders of both races in their homes, their schools, their churches, and business institutions, he has sought to know conditions and has tried to put himself in the place of each person with whom he has conversed, with the desire to get at the subject from all possible viewpoints, that right conclusions might be reached in order that right relations might be established.

This Conference, remarkable in many ways, was the out-growth of careful, thoughtful, prayerful study on the part of Mr. Hartshorn. He ought to be, as he very probably is, very happy in its outcome.

He said at the close of the Clifton meeting, "We have had a delightful and most profitable Conference. It is the outgrowth of years of study and of work, but still this is only the beginning of greater things yet to be. We are sitting before a great problem; the vision is in our souls; and my prayer is that this may be but the beginning of better days for you and for us."

The sweet presence of Mrs. Hartshorn will never be forgotten by those who were privileged to be present in this memorable Conference.

CHARLES ALEXANDER

ON LAKE COBBOSSEECONTEE

(Continued from page 192)

passed quickly, and the next morning's breakfast was served at the famous and ancient Johnson House, at Gardiner, Maine. Quaint, old town, that! There is an atmosphere of pork-beans-and-puritan-twenty-one-times-a-week in that place. It was here the company split: part of them to go to Augusta, Maine, whence a delightful sail would bring them to the Camp by gasoline launch; part to jolt to their destination in the time-honored way, by horse-drawn vehicle.

And such a drive! And such a view! Fourteen miles cross country, through the most picturesque part of the pine-tree state. Up hill, down hill, creeping summitward, crawling valleyward. It's the queerest thing about horses anyway! The maxim urges: "Going uphill urge me not"—"Going down hill, drive me not;" in other words, "you'll wind me to death if you want me to climb on the run" and "you'll break my neck and kidneys, and your own not less, when you hustle me down the grade." It seems to me that a hilly country offers too much opportunity for equine graft. However, rugged road or not, we got to the camp, hale and hearty. Up the last slope with the wooded valley sinking below in hazy perspective; an everwidening panorama of verdant valleys and ragged, rocky glens. Over the crest, we got our first view of the lake; a dazzling, winding chalice set in the rim of undulating hills; glistening with a million brilliants of flashing, sunlit drops; a placid orgy of color, gorged with the blue of the sky and the gold of the day; in endless varying tremulations of its surface betraying its many moods, whimsical as a woman's. "An' there's them black bass!"

"Well Sir!" Thus spake Mr. W. H. Hamilton. Did he ever have a chance to quit saying that? Why, at every turn something must catch the eye to stir a palsied tongue to muttering ex-

clamations of surprise. But Mr. Hamilton's "Well Sir!" rumbling forth from unfathomable estomachial depths (bass voices like other bass things settle somewhere deep) has peculiar qualities to fix itself in one's memory.

"Well, Sir!" with a rip and a snort, ye campers had worked a metamorphosis in a minute. It was no time before long legged, stealthy footed, primitively attired gentlemen were storking it along the water front and through swampy places. A remarkable sight! Suddenly some individual stalker would lurch forward, and recover his upright position with something squirming in his hand. Once or twice a penitent greenhorn guest was lectured upon the chromatic predilections of black bass as to bait. A certain guest, innocent of the existence of color discrimination among the black bassfolk, triumphantly held up a frantic, warty hoptoad, that he had captured after prolonged activities in swampy regions. "Well, Sir!" it's a trick catching! And it came mighty hard to that certain guest to give up his old, brown hoptoad and confine his hunt to the sprightlier, and more elusive green frog. Mind you, for that's the thing to tickle a bass to death! Just hook that innocent, green frog between the two hip pockets, in his pants, not deeper, and submerge the same to teach him how to swim. He can't drown, and he'll be a very zealous pupil, and do his level best to swim like a sport. Then along comes a bass, and looks at him—and looks at him, and sniffs at him, and you feel a telepathic shiver along your line, and your heart goes pitter-patter, and everything below your diaphragm kind of evaporates all of a sudden, and you feel empty all over (that's where the fisherman's flask comes in, or goes in rather) the first thing you know, clickety-click, goes your reel and the squabble is on. George-brown-it, that bass must weigh ten pounds; you haul him in, and get a look at him at the other end of your line, and he squints at you with blood in his eye! Wouldn't blame him, though, with a hook in his anatomy besides a recalcitrant, green frog in swimming attitude.

Well Sir, his squint kind of scares you and you let go a spell, and finally Mr. Bass comes throwing himself on your mercy, limping up to your boat, belly-wopping and tail-wagging with a sick look around his nose, and his vertebrae out of joint, so as to make him float side-wise in a disgusted, unfishy sort of a way.

"Well Sir! You get him into your boat! Weigh him? Half a pound, Sir! Well Sir! . . . Then you go to catch another frog, or maybe a katy-did.

"Gemmen, let's gon' frun hyeah!" That gun shot had a warning ring to it and it coincides with a creepy feeling around your vermiform appendix, apprising you generally of an approaching dinner hour! There's danger in a gun, though. Better fire it off in the air. One should always aim high in life, anyhow, and thinking of this when firing musketry will help you to miss your neighbor, or your big toe.

The conversation at the table?—but that sounds fishy! Desist!

Thus came the morning of August 9th, a Sunday. A day of rest, a day of peace, of preaching and of pleasantries! Enter the feminine element. Else why the pleasantries; else why the grand concert, else How the dancing?

To Mr. Charles Alexander, editor and publisher of Alexander's Magazine was appropriately assigned the delivery of the sermon at the Sunday morning service. Mr. Alexander possesses the sentiment and the spirit, though not the cloth, to grace the pulpit extemporaneously. He feelingly discoursed to the edification of all those present, choosing for his text, A. B. C.

The sermon aroused the greatest enthusiasm and the sweet singing which followed, served to calm the buoyant spirits of the congregation. Other features of the morning service were the piano solos rendered by Prof. Pat Toy, the quartets by the world-famed C. G. and R. C., expert translators of the Lines and Dots and the reading from James G. Corrother's Book, entitled, "The Black Cat" by the pastor.

Using the language of Rev. Dark Loudmouth, he said:

"Genamuns," "we b'ars an honah'd name. De cat—an' pertickler de Black Cat—have bin a pow'ful an' 'spectable genamun sense Time fust begun to wheel his eternal flight ob circumlocution th'u' endless ages ob nitric acid, quinessence ob floatin' protoplasm, an' parlimentary usage!"

"Long befo' de earf wah made er de arch-angel Gabriel had cut his milk-teeth, de Black Cat had gradjlated f'om a singin' school in Mahs, an' had created de planet ob Juan Fernandez an' de islan' ob Mesopotamia!

"De cat am a practical pusson. He am no spring chicken. He am gely cal'ated to hab nine libes, but dis de cunjah man 'roun' de co'nah assures me am a sad mistake. He hab nine hundred and ninety-nine libes, libs as long as he want to evah time, an', lak de good Christ'an, is 'bo'n ag'in' si-mose any ole time. Dat's why de Theosophists sings dey sacred solo, 'De Cat Come Back.'

"When de earf wah made widout fo'm er void, de Black Cat wah dah, watchin' de whole business, an' a-lay-in' his wires foh to sen' Grovah Clebelan' to de United States senate an' Dick Crokah to de happy lan' o' Canaan! Fust thaing he done wuz to cross our fo' parents' luck in de beautiful Gahden ob Eden, an' sen' po' Adam out to play football wid de rattlesnakes an' In'juns in de loneiy Province ob Wes' Virginny. De Black Cat am prone to eblil, as de spahks fly up'ards. He am a lubber ob de back fence, de telegraph pole, an' de mid-night serenade. Bootjacks, pistols, policemen's clubs, an' missiles kin not stop his rapturous ditty to de pale-face moon. He am a genamun! He am de mahvel ob de nations!

"You mout ax me whut de Black Cat hab done foh sufferin' humanity. I answer: He am de inventor ob de watermilhun, co'n pone, sweeten 'taters, liquor, an' 'possum; an' wuz de fust man to teach de cullud race de advisability ob eatin' po'k chops when you's flush an' libber when you's hahd up." "Oh, de Laud will provide! Dat's why he glib us ole Mesmerizer here to bring us good luck whahevah

we goes in de United Snakes ob Americy, while some ob our good ole mothers is a-ben'in' ovah de wash-tub, 'way down yondah in Dixie-lan', sheddin' briny tears an' a singin'—What's ma won'rin' boy to-night?"

"Genamuns, as I close a vision ob de future comes befo' me: I sees de Black Cat seated on a th'one so high dat he kin tetch Jubiter wid his tail an' use de moon foh a cuspido! I sees him git between de earl an' de sun an' dey won't be no daylight 'twel he moves! An' de same way wid de rain; he arch his back, dey's a hundred billion earl-quakes an' tornados on de earl! An' dey ain't nobody got no 'fluence wid de cat but de members ob dis club; an' people is a-fallin' at your feets, th'o'in' us dey money an' jewels an' rabbit's feet, an' sitch, an' a-totin' us all de good eat-in's in de known world. An' evah membah ob dis club'll hab a brass ban' to 'sco't him 'roun'; an' a golden crown on his black head, an' club in his han' to kill critics wid!—chillum to scatter flowers in front ob him an' behin' him, an' on bofe sides ob him, an' fo'ty college gradjates to cah' his trallin' robes!"

"As ah wah 'bout to remahk," continued Simon, "not bein' fully pre-pah'd to disgust dis subject, to-night, ah feels a gweat delicacy in venturin' to ahticulate upon de prepossessin' preposterousness ob de proposition proposed an' propounded by ouh potent and pow'ful president." "But, reeffn' de silvah wings uv ma gol'en 'magination, an' drif'in back'ahds f'om de Angel-lan' uv de Possessive Case—'scuse me, genamuns, ah wah once a college gradjiate—an' lookin' fo'wahds to de bygone days uv ign'ance an' slabery—ain't but one tale ah knows on de subject!"

And here followed the reading of the greatest poem of the 20th Century entitled,

DE CAHVIN.

"Jim Johnson lubbed a yallah girl
Until his brain began to whirl;
But, Sambo Brown he lubbed huh, too,
An' out o' dat a quarrel grew.
So Jimmy Johnson comes to town
A-purpose to cahve Sambo Brown.
Along about de hour ob noon,

He fines him down in Smiff's saloon;
'Fo' Sambo knowed whut he wuz 'bout,
Jim Johnson drewed him razah out,
An' cut him all around de face—
All up de back, an' evah place!
He cut him low, he cut him high—
Cleah f'om his ankle to his eye—
He clipped bofe ears off f'om Sam's
head—

It was a sin how po' Sam bled!
He dislocated Sambo's jaw—
He cahved him to de bone—oh, Law!
I tell you whut, it wuz a sight
De way he slashed him lef' an' right!
He spoiled Sam's go-to-meetin' clothes,
He whacked de end off f'om Sam's
nose,

He cut him 'twel he hel' his breff—
He like to cut de coon to deff!
When, suddenly, Sam tu'ns about,
An' draws a bran' new razah out,
An' whacks Jim Johnson jes' lak dat!
He spilled his ketch-me-quick plug hat—
He cut his head, he cut his feet,
An' den he made de two cuts meet—
He cut out Johnson's bes'es eye—
He cut his tongue out, putty nigh!
He cut his name in Johnson's cheek—
He cut his 'twel he couldn't speak.
He cut de po' man jes' foh fun—
Good Laud, I thought Jim's time had
come!

But Johnson rallied, 'bout dis time,
An' swo' dat he'd make Sambo climb!
Den, oh! de way dem two did fight,
No man kin tell in black an' white;—
Slashin' one 'nother all to slashes,
An' gashin' each other all to gashes!
Dey fit an' mixed an mixed an' fit—
Seemed lak dem fellahs wouldn't quft!
And co'se we didn't nah one staht 'em;
An' didn't feel disposed to pah't 'em;
An' Smiff say: "Let 'em fight it out;
Dey's got de grit you reads about."
Alas! how I regrets to tell
How bofe at last in mincemeat fell.
But, in de midst ob dat brown hash,
De razahs still contrived to clash,
As ef de souls ob dem two shades
Still struggled in de razah blades!
We sent around an' got some glue,
An' done de bes' dat we could do—
We tried; but, man, we tried in vain
To make 'em stick together again—
All we could do wuz git a broom,
An' sweep 'em bofe out ob de room."

The Sunday reception was largely attended. Let us be formal and con-

forming, and add, that "among those present" were:

F. A. Robinson, Pres., William H. Hamilton, William Lloyd Marshall, William O. Armstrong, David R. Blevins, John Godsell, C. Miller, sec'y., David H. Sampson, William S. Hill, Fin. Sec., William McKim, William A. Hemingway, James L. DeKnight, Joseph J. Blevins, I. L. Roberts, J. E. Jacobs, Tressie W. Tegart, Emma C. Baxter, Edward F. Salisbury, Lulu G. Baxter, Edward P. Toy, Theodore Lee, Edith Wallace, A. E. Edson, Jeannette L. Plant, S. K. Hopper, W. S. Lowrie, Dr. Charles Askowith, C. W. Grotin, F. E. Wakefield, F. E. Tolle, C. H. Tolle, J. B. Angus, Jr., F. H. Lynde, Alex Fowler, M. B. Birath, Mrs. A. C. Fowler, Mrs. J. J. Hogan, Mrs. John B. Angus, W. A. Blaisdell, William Hogan, Stella Blaisdell, Mae Wakefield, Mrs. Fred Tolle, Mrs. C. W. Grotin, Earl Ware, May Tolle, Dr. H. Linenthal, Mrs. F. Goldman, H. P. Horne, Ella G. Donovan, William I. Wyman, Julius J. Cohen.

It were altogether too trying to our peace of mind to digress here and fondly linger upon the description of that memorable Sunday. We are back there again, in the woods by the lake, digesting the sermon, the dinner and the oratory of many. We waltz away to the tune of the Grand Concert, away from our Boston bound curriculum to the camp in the pines. We linger there, and the time passes. There's another twelvemonth of hustle ahead of us. And, therefore, let's leave the camp till 1909. There's a year's work to be done, and thus: "Gemmen, let's gon' frun thar!"

THE NORTHEASTERN FEDERATION OF WOMEN'S CLUBS.

The Northeastern Federation of Women's Clubs assembled at Norwich, Conn., with the Rose of New England Women's League and the Louise DeMortie Club in St. Mary's Hall on Broadway in its 12th annual session, August 12 to 14, 1908.

Wednesday afternoon, August 12, the executive board of the Federation held

its annual session over which the president of the convention presided. In the evening, an informal reception was tendered the delegates and visitors.

Thursday, August 13, the convention was called to order by the president, Mrs. Alice W. Wiley, after roll-call, reports were read by Mrs. Egbert Lee, chairman of Ways and Means committee. Mrs. Irene Jurix conducted a conference on Philanthropic Work followed by reports of clubs in Maine, New Jersey and Rhode Island. The roll-call showed an attendance of 150, representing altogether ninety clubs. At 11.10 memorial services were conducted by Mrs. S. E. Everetts of Albany, N. Y. After the memorial services, the treasurer's report was read, followed by the report of Mrs. W. B. Snelson, editor of the Northeastern. Mrs. Snelson reported that 3000 copies of the Northeastern had been printed and distributed during the year.

The election of officers resulted in the unanimous choice of Mrs. Alice W. Wiley, president, Brooklyn, N. Y.; Mrs. Hannah Smith, Boston, first vice president; Mrs. Daisy Hart, Providence, R. I., second vice president; Mrs. Ella P. King, Norwich, Conn., third vice president; Mrs. M. Wilkerson, New York, fourth vice president, and Mrs. N. Smith, Rhode Island, fifth vice president. Mrs. M. Cravath-Simpson, Chelsea, chairman of executive board, Mrs. Christina Goode Harris, Brooklyn, superintendent of juvenile department; Miss Hattie A. Cook, Norwich, general secretary; Mrs. William Amos, New Haven, assistant secretary; Mrs. E. M. Cotton, Boston, treasurer. Heads of the several departments were appointed as follows: Editor of the Northeastern, Mrs. Waterloo B. Snelson, Cambridge, Mass; associate editors, Mrs. M. C. Hall, Chelsea, Mass., Miss Nettie Smith, Rhode Island; Miss Pearl Tatten, Connecticut; Miss E. A. Mickens, New York; Mrs. E. S. Greene, Maine; Mrs. Pendleton, District of Columbia. Treasurer of the Northeastern, Mrs. F. M. W. Alexander, Boston, Mass. Mothers' meetings, Mrs. Alex. Wright, Boston, Mass. Educational, Miss Ella Wilson, Worcester, Mass. Philanthropic, Mrs.

M. E. J. Parker, Brooklyn, N. Y. Arts and crafts, Miss Helen S. Garrett, Springfield, Mass. Suppression of lynching, Miss Irene Moorman, Brooklyn, N. Y. Ways and means, Mrs. Egbert Lee, Springfield, Mass. Temperance department, Mrs. Mary J. Zeno, Brooklyn, N. Y.

The reports of various clubs were very encouraging. Sixteen new clubs were organized during the year. The list of clubs in Maine, New Jersey and Rhode Island was read by the general secretary, to which reports were made by the following New Jersey clubs: Afro-American Woman's Industrial club, Jersey City; Helping Hand, W. C. T. U., Jersey City.

Rhode Island clubs reporting were as follows: New Century club, Providence; Young Ladies' Culture club, Providence; American Girls' Culture club, Newport; Woman's Newport League, Newport; Good Cheer Branch Sunshine, Providence; M. H. Dickerson Mothers' club, Providence; Young Ladies' Progressive club, Providence; Paul Laurence Dunbar club, Providence.

The welcome to the city was delivered by His Honor Mayor Costello Lippitt, in which he warmly congratulated the Federation on its work and thanked it for the honor conferred upon the city in meeting here. He wished for them every success and God-speed in their efforts to elevate the people of the country.

The address of response to the Mayor was delivered by Mrs. F. M. W. Alexander of Boston, who expressed deep appreciation of the Mayor's kind words and referred to what Norwich had done for the benefit of Negro education at the South, saying that the citizens of Norwich had really contributed more than any other city of its size in the country to this good cause. She referred with thankfulness to the noble philanthropy of the late John F. Slater, who gave a large sum of money for the benefit of southern institutions. Upon the conclusion of her address a rising vote of thanks was extended to the Mayor.

Connecticut Club's Report.

A piano solo by Miss Maud Robinson of Brooklyn, N. Y., was followed

by the reports from clubs. There were no reports from Pennsylvania or Maryland. The following Connecticut clubs reported. Rose of New England Women's League, Norwich; Louise DeMortie club, Norwich; Women's 20th Century club, New Haven; Rising Star circle, K. D., New Haven; Loyal Workers, K. D., New Haven; Historical club, Hartford; Effie W. Harper club, Ansonia; Willing Workers, Stamford; Harriet B. Stowe club, Hartford; Clover club, Stamford; Housekeepers' union, Stamford.

New York Clubs.

Reports from New York clubs were called for. Responses were received from the following fifteen: Concord W. C. T. U., Brooklyn; Ten Talent club, New York; Loyal Friends' club, New York; White Rose Industrial association, New York; Dorcas Home Missionary club, Brooklyn; Susan B. Anthony club, Yonkers; Metropolitan Women's Business club, Brooklyn; Victoria Earl Matthews club, Brooklyn; Frances E. W. Harper W. C. T. U., Brooklyn; Ladies' Auxiliary Business league, New York; Phyllis Wheatley Educational club, Brooklyn; Paul Laurence Dunbar club, Hilburn; Woman's Auxiliary to the Y. M. C. A., Brooklyn.

Miss Mary Jones of New Haven read a very interesting paper on "Woman's Work." She dwelt on a mother's obligations, saying that more important than the material obligation of furnishing food, clothing and shelter is the moral and mental obligation of training her children.

Mrs. Frances Joseph-Gaudet told of her work in Louisiana for the protection of Negro women in the prisons of that state, and of her rescue work of children whose mothers might be arrested and of vagrant children. The result of her efforts is the establishment of an industrial home, which has saved over 400 children in six years. She closed with an earnest appeal for help and was warmly applauded.

The Rev. W. H. McLean and Dr. Lee C. Parrish tendered their welcome to the delegates. The former pointed to the federation's work as the proof of the ability and competency of the race. More than any race handicapped and

worked against the Negro, has slowly won his way.

The president, Mrs. Alice W. Wiley, in her annual address, reported favorably as to the loyalty of the clubs to the federation's principle and object. She urged the support of the Grand Old Party that had accomplished so much for the race, and had remained victorious notwithstanding its errors in judgment. After reference to the various topics discussed, she closed with a word of thanks to her fellow officers for their work.

The piano solo and encore by Prof. Theodore Drury of Boston, was followed by a conference on educational work conducted by Miss S. E. Wilson of Worcester, Mass. She suggested that aid be given to special students. Perhaps the most momentous and gruesomely interesting topic discussed was that of the suppression of lynching. Mrs. F. M. Alexander of Boston delivered an address and invited several delegates to the platform to comment on the paper.

Mrs. Gaudet commended her views on the subject, adding to them as her opinion, that the lynching would greatly diminish were the drink evil wiped out.

Mrs. Waterloo Snelson of Boston believed that white mothers were much to blame. It was for them to teach their children respect for black women. The race must be kept pure, either all white or all black.

Mrs. M. C. Simpson gave as her comment her theory that enforcement of the laws would end the lynching inasmuch as it would curb and finally eliminate the depredations of bad white and colored people and put an end to the selling of liquors.

This much discussed address, we append hereunto in full:

"The Direct Cause and Remedy for Lynching."

By F. M. W. Alexander.

With keen interest in the subject, I have watched the newspapers for the past year, for accounts of lynching. From recent statistics and the infrequency of the publicity given to lynchings, we are led to believe that this savage butchery, this utter disregard of the law, of right and of jus-

tice, is on the wane, and yet the decrease is not so rapid as I would like to see it. I do not believe that an act of wrong or violence can be corrected by violence. The lynchers are, en masse, ignorant and of the lowest class; besides racial hatred, they have personal resentment against the Negro who is growing in efficiency, through education, and becoming a menace to their livelihood. This element is too ignorant to form individual opinions of the Negro, but they rely for their views upon information given by a certain class of politicians and yellow journals, and it must not be forgotten that the race question is the stock in trade for the agitators in the South.

The good name of no race, or organization can endure long the persistent and malignant fire of the American newspapers. The most fruitful source of lynching is the continual fanning of the flames of race prejudice in the ignorant by the newspapers; exaggerated portrayals of the Negro in his worst light before the people in order that certain schemes against the race might be advanced. They ignore the thousands of praiseworthy acts which show progress and uplift.

There is an excitement in the chasing of a human quarry that seems to appeal to the primeval brute still existing in the poor whites of the South, an instinct which they are too low down in the scale of civilization to have outgrown. The white man feels that Negroes, for the greater part, are clamoring for social equality and that to them, it means the right to stand with white women on the same plane as that on which white men stand with them. Miscegenation is abhorrent to the southerner, and public opinion makes it impossible in the South. I feel that when the southern white man tumbles to the fact that the Negro does not seek social equality, that the Negro man is contented with the woman of his own race, that he seeks only civil, political and economic rights, lynching to a large degree will be over.

The sooner that both the white

man and the Negro learn that no man or race, ever obtained anything worth the having that was not earned by personal efforts; that character is molded in the fire of sacrifice and true worth is the result of much hard toll;—that whatever the future may hold, the present contains nothing that is not the fruit of industry, thrift, obedience to the law and uprightness—the sooner, I say, that both races are thoroughly awakened to these facts, will they live in peace and tolerance with each other's shortcomings.

The solution of the Negro problem, and incidentally the suppression of the Lynch-law, seems to a large degree to be with the white people, to be worked out according to their own wishes, while the Negro himself is supposed to be merely a looker-on. Now, while I do not believe that the Negro is guilty of one tenth of the crimes which are attributed to him, and for which he is lynched and burned at the stake I, as a looker-on, offer some suggestions with fear and trembling that my suggestions may be sneered at. In my great interest in the work and in my eagerness to have it performed as quickly and accurately as possible, I make these few suggestions as the result of several years of observation in teaching, which seems to me the best opportunity to study this great problem. For the majority of the young people of the race I would first suggest the boarding school as the only one fitted for the final needs in the south. A school where refinement and civility are taught side by side with labor and letters. The main object in education is the training of men and women for self-help and usefulness to their community. "Leading out" is the meaning of the term education, and what the young of the race are to be led out of and kept out of, is vice and degradation until the danger line is past. We all know that the public schools turn out the children just at the time when temptations are most severe. From the time that our boys and girls have reached the adolescent period, up to twenty-one is the

danger time and the time of moulding character. I have no fault to find with our public schools, but I do know that too much is expected of them. It is presumed that they can mould both the mind and heart of the child; yet they drop him at the period when he is just awakening to the fact that he has a mind and heart. That the public schools are doing a great work cannot be denied, but their reach is too limited. How can public schools mould character in the children when they have them for only five or six hours while the child has the association of the street ruffian for the rest of the day? What the young of this country need beyond all things is training, not only of head, but of the heart and hand.

Good home training of both races will be the salvation of both; and will go far toward putting an end to the barbarous practice of lynching. But I am sorry to say that too often our children of both races are sadly lacking in the proper sort of home training for the reasons that the parents are forced to leave home to labor in order to provide for their daily wants and the children therefore are left to shift for themselves; in other words, they "just grow," and eventually fall into the hands of the lawless or become lawless themselves. My idea is, that instead of decrying the existing boarding schools of the South we should give them all the help possible and establish others in every township in the South, and let these schools take up the work where the public school leaves off. Let these institutions go about the work as a parent in any well regulated home would do for his own children. With three or four years of proper training in the public boarding schools, the pupils would come out fully prepared to be useful and intelligent citizens. I believe this plan would be far better than the present plan of dropping the boys and girls in their early teens when they leave the public schools and trust to luck to keep them from falling into vice and then into the chain gang, to be governed by that Negro hating and lawless element of

poor whites which in the majority of cases, is not one whit better morally than the prisoner, but which holds office by virtue of its color of skin and its inborn ability to be brutal. The chain gang cannot remedy the evil for either race; it only makes the youth (be he black or white) a confirmed criminal and outcast; it makes the lynched and the lynchers. Nor can we hope to remove the great evil by long and inflammatory newspaper articles, by talking and by a careless expenditure of money however large the sum.

And now, in conclusion, I will say that sections of our great country are suffering because of its criminal class, both white and black, and will continue to suffer until the demons of prejudice and intolerance are removed by the proper education of all classes of citizens. I believe that we shall make all sorts of resolutions and any number of Legislative enactments, but we shall never wholly eradicate from our proud country, that terrible stigma of lynching, until through education and Christianity each American shall recognize the principles of universal justice and right and shall recognize the fact that all are brethren, children of one Father, even God. When each American citizen shall pray and mean it when he prays, "Give me the power to labor for mankind,

Make me the mouth-piece of such as cannot speak,

Eyes let me be to groping men, and blind

A conscience to the base; and to the weak

Let me be hands and feet; and to the foolish, mind."

Then and only then shall we have an end of lynching.

The closing resolutions were decidedly of a political character. It was resolved "Not to support those men in the coming elections who have not the interest of the race at heart." The deplorable attitude of some of the leading men of the race towards this question was commented upon. Foraker's re-election to the Senate was made a point of endeavor; the poli-

ticians of Ohio were to be called upon to give their support.

The final declaration stated the decision of the Women's Federation not to support politically either the Republican or the Democratic candidate in the next presidential election and to pray for a party that stands for principle, justice and righteousness.

Finally the new officers were impressively installed, after which the federation song was sung once more and the convention declared adjourned.

STUDIES OF THE AMERICAN RACE PROBLEM.

Under this title Mr. Alfred Holt Stone presents a number of essays, the result of his study of the various phenomena of racial contact, which we conveniently designate the race problem. Mr. Stone is a southern man, a planter from Mississippi. His work treats with conditions as he has observed them, with statistics as he has interpreted them; and he has endeavored to do this with absolute impartiality. His aim has been to explain rather than to suggest or criticize; explain to the northern student who views facts and evolves theories from a distant point of vantage, the attitude of the south, where racial contact, so infinitely closer and bound up in every-day life, naturally predisposes to practical dealing with the situation as it exists.

It is of cheerful significance this volume by a Mississippi planter. The north and the south are at last getting together in objective and dispassionate study of a problem which heretofore only excited the bitterest controversy between the two sections—a controversy exceedingly detrimental to the interest of the Negro while his benefit was the aim and purpose of both. And the remarkable result at which the reader of Mr. Stone's volume may arrive is that the southerner's conclusions differ but little, and that in less essential points, from those of the northern student. Thus

practice and theory arrive at the same end by different avenues of thought and investigation.

The principal reason of the difference in attitude of the north and south towards the Negro race, Mr. Stone contends, lies in the influence of local environment. Local considerations determine local attitude; standard of right and wrong are modified and adapted to what at the moment is regarded most beneficial to the individual or social organization. It is Mr. Stone's opinion that the class of Negroes in the south at present necessitates discrimination politically, educationally and socially. Unbearable conditions would result from attempts at assimilation; clashes would be inevitable, because the white man's supremacy would be endangered.

We are fully convinced of Mr. Stone's honesty and integrity and recognize it in the evolution of his opinions and beliefs from the observations he has made. He has the interests of the Negro at heart, as perhaps all southern men have it at heart. Yet he is not biased by the eternal hue and cry that the Negro is indispensable to the south as tiller of the soil, or master of some handicraft. Indeed, his observations and studies of statistics prompt him to ring the warning cry against the laxity of the colored race which gradually has been crowded out of the field of skilled labor into the realm of the menial. And even then competition has begun to jeopardize the traditional Negro monopoly. Yes, even on the farm, in the cotton and sugar fields Italian laborers have proved in a few instances their superiority to the Negroes.

The volume gives one rather a gloomy inkling about the future of the Afro-American race. One feels occasionally as if the picture presented to us has been painted in rather somber hues—as if the painter were inherently and predisposedly pessimistic. The average school boy, even he who has swimmingly traversed the various grammar school grades, and entered the high school with colors flying, sooner or later falls into the cantankerous period of lax, devil-may-care attitude towards his studies; a phase

of general retrogression and deterioration, which prompts his teachers and parents to gloomy contemplation of his future. Are we not expecting too much all at once? Give the Negro time, give him time. Go about his education, which has been so long systematically denied him, with great tact and kind understanding. Don't expect to draw him out, to force him like a hothouse plant. Let nature take its course and give him an honest chance, and careful, sympathetic guidance.

After all, that is the sum and substance of Mr. Stone's endeavor. He tries to bring about a thorough understanding between the sections of this country, the north, the south, the east and west. The conflicting attitude of Americans towards the Negro is but the inevitable result of sectionalism which ever since the beginning of the republic has clouded and muddled all contingencies affecting the entire nation.

With better understanding among American white men on the subject of the Negro's difficulties will come a solution of this national problem. With honest, unbiased consideration, such as Mr. Stone has endeavored to present, better understanding of sectional attitude will follow. And of a better knowledge of each other in American white men the Negro will be the greatest beneficiary.

Mr. Stone's volume should be read far and wide in all parts of this vast country. It cannot fail its purpose and we wish it godspeed on its mission. C. B.

Dunbar's Works

THE LIFE AND WORKS OF PAUL LAURENCE DUNBAR, BY LIDA KECK WIGGINS, WITH AN INTRODUCTION BY WILLIAM DEAN HOWELLS, PUBLISHED BY J. L. NICHOLS & COMPANY, NAPERVILLE, ILL. 430 PAGES, \$1.75.

There can be little wonder why the author of this book writes so enthusiastically about Paul Laurence Dunbar

when we consider the fact that he was the greatest Negro poet who has ever lived. The book contains a large collection of the poetical productions of Dunbar, as well as a few of his short stories and anecdotes. The Biography here written carries information concerning the poet, much of which has never before been presented to American readers. There are a number of illustrations in the book which adds greatly to its value. The author has attempted and succeeded admirably, in giving to the reading-loving public, an intensely interesting and instructive book. The Biography alone, contained in this book, would be a most valuable addition to anyone's library, and when one considers that he is getting besides this Biography, the best of Mr. Dunbar's poetical productions with many of his prose writings and anecdotes, to say nothing of the beautiful illustrations accompanying same, he will realize that the book is very cheap at the price of \$1.75. To collect Paul Laurence Dunbar's complete works would cost perhaps about \$25.00 and that, too in separate bindings. "THE LIFE AND WORKS OF PAUL LAURENCE DUNBAR" by Lida Keck Wiggins, gives one very nearly the same value with the advantage of having only ONE book, of attractive binding of smooth, clear and comprehensive reading for the remarkably low price of \$1.75, which places this much desired volume within the reach of all book-lovers.

How do you spell Success?

Says the capitalistic cove:

"I spell Success with a capital S

And a couple of strokes, by Jove!

S—

Success!"

WHY THE REPUBLICAN PARTY SHOULD BE SUCCESSFUL IN NOVEMBER.

By Frank Hendrick, of New York City.

1.—The Party of Expansion.

The Republican party was founded upon the principle that this government was established to protect for all times the rights and opportunities of every individual from abridgment. That principle it has successfully maintained. Through the Civil war it consecrated a reunited country to free and equal American citizenship. It has kept the channels of interstate commerce open for all, and, through the national banking system, the refunding of the national debt, resumption of specie payments, the gold standard and the emergency currency law, has sustained the life current of national integrity.

As trustee of the national wealth, it has investigated mineral regions, surveyed soils, developed waterways including the Panama canal, irrigated deserts, conserved watersheds, and husbanded the public lands. Protecting American labor by regulating immigration and by taking at the custom house, to pay American taxes, foreign capital's advantage from low wages, it has preserved to American industries the home market of eighty millions of the world's greatest consumers and so laid the surest basis for American competition in foreign markets. Uniting capital and labor, thus, in a common prosperity and common source of increased reward, it has created opportunities, improved conditions of employment, brought about a higher standard of living, and more widespread distribution of wealth and well-being, and made expansion moral as well as material.

Intrusted with insular possessions, it has brought them peace and progress, and provided for the extension and protection of American trade, for the national defense, and for the honorable discharge of the responsibilities of world greatness. Maintaining peace

at home, with foreign nations and among them, it has given American rights and American opportunities new meaning throughout the nation and throughout the world.

II.—The Party of Progress and Prosperity.

Promising progress and prosperity, it has been politically sincere. It has never had a candidate of a section, prejudice, or class, nor a platform of negation, scheme of repudiation, program of scuttle, or doctrine of despair. It has never lent itself to a demand for revolution, to be followed by reaction and retrogression, it has stood firm for evolution by constant, steady and enduring progress. Finding trusts, giant-born, flourishing under supposed conflict of state and national law, the double prohibition of existence serving but to foster their development, it has never, in an attempt to destroy trusts, withdrawn, in state or nation, the protection of law from property, but has, through executive investigation and resort to the courts, resolved the conflict which had silenced law and given trusts existence.

It has never proposed to advance American workingmen and American institutions by banishing American industries and building up those of other lands, and scorned to insult labor with an illusory promise of immunity from law. Yet it passed the pure food law, and the employers' liability law, secured equal accommodations on railroads, aided agriculture, created the civil service, established free rural mail delivery, reduced foreign postage, and increased pensions. Continuing naturally marked-out progress, it will keep its pledges of tariff readjustment, currency reform and development of the merchant marine, and make the United States the financial centre as it has made it the industrial centre of the world.

III.—The Constructive Party—It Organizes the National Will.

In the evolution by which party government has become the extra-constitutional method of securing responsibility to the people, the Republican party has become their traditional representative and the Democratic party the organized aspiration of

individuals for power without responsibility. Fairly tried, from 1893 to 1895, the two Democratic houses and the Democratic president were a "wild team" and a helpless driver. Democracy agitates local differences, Republicanism organizes the national idea. In 1863 the people were committed to the cause of human liberty; the idea of "Liberty and Union" expanded for the first time into the reality of the American nation.

In 1879 money was committed to a specie basis; specie was at once, until 1893, no longer sought, and government bonds went to a premium at the reduced rate of interest. In 1896 business men were again committed to confidence; before a single statute was enacted prosperity set in and in ten years bank deposits almost trebled—a permanent gain which the recent panic, a "state of mind" now completely dispelled, scarcely touched. In 1906 business was committed to fair methods; without compulsion violations largely ceased.

The Republican party, at each period, sounded the public conscience, felt the national pulse, framed its policies in response, and realized in law the dominant American idea. Its constructive past assures its constructive future. It is today as it always has been, "The Party fit to Govern."

IV.—The Party of Statesmen.

The party of statesmanship, it has been the training school of statesmen. Its policies have been forged in the heat of public discussion, tempered in the deliberation and shaped in the conflict of many trained minds, and drawn and finally wrought for the country's welfare. Dominating its members through principles, it assures unity in government; its staunchest partisans have made the greatest contributions to national progress. The roster of its leaders is the national roll of honor of public service.

V.—Taft and Sherman Constructive Candidates—A Constructive Platform.

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trations, William H. Taft taught the world our capacity and us his own. In all constructive legislation for twenty years James S. Sherman has been a leader. In the records of the Republican candidates as well as in the platform are written the story of the nation's progress and the reliance of the future.

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